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ABSTRACT

This book contains a series of essays in education intended for those who teach or plan to teach, and for parents of children in schools. The book argues that educators need to focus on the seminal thinking which developed in the 1940s and 1950s and utilize the insights developed then to focus on critical areas that the teaching profession faces today. Following a brief foreword, the first essay, "The Self--In Living and Learning," addresses the development of self concept and the importance of a positive self concept. The second essay, "Basic Needs of Successful Learners," examines the common needs of all learners, including adults, teachers, and the individual. The third essay, "Humanistic Values in Education," delineates necessary structure, attitudinal changes, and changes in content. The fourth essay, "Cross Cultural: Education for Diversity," advocates cross cultural education as a way to acknowledge those things we have in common. The fifth essay, "Educating for the Unknown," looks ahead to the next century of education. The sixth section, "Practicum," presents a curriculum model for children in a good preschool program. The book concludes with an appendix listing eminent Americans who were considered "school failures." (Author/SD)

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# Our Schools:

## Frontline

## 21st Century

## What Schools Must Become

Essays in Education

Dr. Mary B. Lane

with Quentin Baker

ED 425 804

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# Our Schools: Frontline for the 21st Century

## *What Our Schools Must Become*

*Essays in Education*
by Dr. Mary B. Lane
with Quentin Baker
photographs by Aida Lane

Q Trips
Hayward, California

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## Luxury, Discovery

This morning, with the loud Seattle rain streaming
against our window,
It is your feet and legs, your brow wrinkled with
watching,
Kicking, kicking, pushing against my chest.
Yesterday it was your voice,
So strong the coos pleased everyone in ear shot,
Especially yourself.
Tomorrow it will be your neck,
So stout, holding up that mighty head for minutes at the
very least,
Preening unconsciously for my Pentax
Very pleased indeed with this miracle your body.
Happy times these
Luxurious discoveries
Bring us growth
Joy.

Quentin Baker
6:55 a.m., February 19, 1991

Footnote: as I read these words to Nolan he listened with rapt attention as though my voice was telling him everything he needed to know for now.

*Mary Lane and friend*

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*Morning hugs are very precious*

# Acknowledgments

One of my worst difficulties has been preparing these three pages. The individuals I want to name only comprise the whole of my life. They have enlightened me with their ideas and their personalities, and their friendships. They have made me care: teachers, colleagues, parents, children, students, my two children Jay and Kelly, and one who was my lover and husband, Howard Lane.

All of them have made my life what it has been: exciting, rewarding, rich. In these the last years of my life (may they be many!), I look back to thank each and every one of them for all they have contributed to my life here on planet earth. Together, I hope that we will face that new world of the next century wisely and with great affection. The youth of our country and the world are still counting on us.

My deep appreciation goes to all those giants of my professional growing years, especially to Helen Heffernan, former State Superintendent of Elementary Education. Her support and encouragement helped to reinstate me in California education after I had been cited by the California UnAmerican Activities Committee.

Throughout the thirty-eight years of my life in California I have been blessed with the support and friendship of courageous, energetic, and wise leaders—so many in fact that I can name only a few:

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Another peak in my professional experience was being director of the Oakland Parent Child Center (a wing of Head Start) for nine years. I was so fortunate to work with three administrators—Oletha Murray, Lan Quach, and Alyce

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Pearl and Arnold Mandiberg, my very best friends. I only wish that they both could have seen this book.

For so many of my years I have appreciated the efforts of the National Association for the Education of Young Children. Their conferences, their publications, and their advocacy have had an enormous impact on teachers and administrators of programs for young children. NAEYC: may you ever remain an enlightening force for young children everywhere!

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San Francisco, April 1998

*Around and around and around go the children*

# Foreword

This book is a series of essays intended primarily for those who teach or plan to teach, and for the parents of the children in our schools. As we look toward the twenty-first century, we need to focus on the seminal thinking which developed in the forties and fifties. We must revisit the findings and ideas of a remarkable set of educators, sociologists, and psychologists, and we must utilize their insights to focus attention on the critical areas that now face our profession. Fortunately, the nation as a whole seems ready for the significant changes that are overdue, and most of the fears these early thinkers provoked have fallen away or now are even ignored.

During the nineteen-forties and fifties Carl Rogers was raising questions about the validity of a psychologist telling his clients how they must live. Harold Rugg was developing a series of social studies texts that brought life and inclusiveness to this area of the curriculum. Allison Davis was challenging the validity of IQ tests for many segments of the population whose life experiences were vastly different from the experimenters who were busily developing IQ test "norms." Erich Fromm, Earl Kelley, Howard Lane, Lawrence Kubie, Abe Maslow, Lewis Mumford and a host of other social scientists and psychologists were questioning the "norms" of human behavior, the values esteemed in American culture, and the very foundations of American schools and colleges. Also, lest we forget, the deadly blight of racism still stalked the countryside, the towns, and the cities of America. Segregation was nearing the end of its most publicly sanctioned aspects, but few Americans realized it. Our three-hundred year experience with legal and extra-legal apartheid was nearly over.

**McCarthyism stalks the schools**

Suddenly, almost without warning, the vast efforts by these original thinkers and scholars in the many fields

which had a direct link to our schools were shut down. The nineteen fifties had arrived and with it a politician named McCarthy. McCarthy spawned McCarthyism. McCarthyism reached into politics, into Hollywood, into publishing, into colleges and universities, and even into our schools. Unleashed hysteria invaded the classrooms of the Pasadena public schools where I worked. Grown adults, armed with notebooks, invaded our classes. They wrote down teachers' words and chalkboard ideas, and then raced to the local Board of Education meetings to denounce what they deemed were "communist," "left leaning," "socialist," ideas. Teachers could not take their classes on overnight camping trips as a part of outdoor education for, as these home-grown McCarthyites put it, "all the teachers want to do is to get the kids alone so they can brainwash them."

Mcarthyism behaved as though it feared educating the masses of American young people. No one was to be trusted, especially not high school teachers and college and university professors. Countless thousands of lives were damaged by false accusations and spurious associations. We have learned of the many highly valued Hollywood writers who were blacklisted, and how they had to continue their work by writing (and getting paid) under different names. What still remains unknown is that the fields of education, psychology, and the social sciences became sterile, timid, concerned with propagating only "safe" ideas. The work of the Rogers, the Fromms, the Ruggs and others fell into obscurity. Publishers were hesitant to take risks, effectively "shutting down" educational publications. Colleges and universities stopped many exciting and innovative projects. Fear and the affects of fear remained rampant for many years. It was, indeed, "the worst of times" for education.

**Our rich heritage**

For more than fifty years I have experienced the challenges of teaching and caring for the very young (infants, toddlers, preschoolers), school age children, and students

in both undergraduate and graduate universities and colleges. I became a professional educator during the nineteen forties. Now that my profession and the schools have the spotlight once again, it seems timely to say "Listen! Education has a significant cultural and social heritage that must not be lost." I feel it is very important to bring a sense of recent history to this discussion about the schools. To envision a new future for education and educators and to rekindle our hope we must, I believe, refocus attention on the rich heritage of the postwar decade that ended when Joseph McCarthy emerged with a sheaf of lies held high in his hand. Thus in my essays you will discover a preponderance of references from the forties and early fifties. The insights of these great, but neglected thinkers are as relevant today as they were then.

A host of short-lived fads have flourished in our schools and colleges. Various well-meaning individuals and groups have thought up fine new ideas for improving our educational system. I have even donated money to or invested time in these ideas, convinced that the schools needed help. States, cities, counties and school districts have invested large sums of money to implement schemes and plans for change. Most of these have foundered, like my own donations. I have become convinced that the principal reason most of these fine ideas have not worked is that they have not been grounded in the theoretical backgrounds of the disciplines that support interdisciplinary educational theory: learning theory, developmental theory, humanistic and perceptual psychology, anthropology, the social sciences, the arts, and scientific knowledge.

Recently a number of well-documented studies in neuroscience have validated what most teachers have known for a very long time: that experience and genetics are equally important in the development of the brain and nervous system between conception and age three. These critical years in the life of each child constitute an opportunity which we must seize. We must apply our knowledge and

our resources with strength and determination. Atrophy will continue to stunt the growth of tens of thousands of young lives if we do not act with care and love. Just as most people, upon meeting an infant and its parent at a street corner or in a store, respond with words like, "that child has too many clothes on" or "that baby needs its shoes and socks" or "what a beautiful child!" so must our society respond with the education we now know how to provide.

We can no longer debate *nature vs. nurture* as we did when I first began to teach. America's obsession with racial differences surrounding the intelligent quotient may now be safely put to rest. These new studies also give teacher preparation a pivotal role in bringing forth teachers who both **want to** give each child the maximum opportunity to mature to his full potential and teachers who **know how to** bring this about.

In the twenty-first century the parent will no longer be able to blame the teacher for his child's poor performance; no longer will the teacher be able to blame the parent (or the teachers who taught the child the previous year) for what the child knows (or doesn't know). These are difficult changes for everyone involved in child-rearing, but we have no choice: we have the knowledge; we have the tools; we can do it.

—Mary Lane

*I deliberately use the personal pronouns he/she, him/her, and his/hers interchangeably throughout.*

# The Self—In Living and Learning

The hour was early, the air clear. Jamie's hazel eyes met mine as he asked, "I wonder what it will be like up there." Five-year-old Jamie was about to take an important growing-up step. It was time for him to leave the warm, comforting security of his home and family and start his first day at his neighborhood school. No wonder Jamie stopped by my house to wonder with his friend about the reception he would get.

How helpful it would be if teachers could see each and every one of their children as I saw Jamie on that September morning—eager, curious, pointed toward school and all of its offerings, and a bit anxious about it all. How important it is for Jamie that his teacher sees him as a unique individual who is asking to be recognized and appreciated only for himself—apart from how well he does anything. The teacher who sees and appreciates the uniqueness of each child teaches in ways that develop positive self-concepts.

**What is the self?**

What is meant by the "self" and by "self-concept?" An examination of the literature indicates many usages of the term self. I prefer William James's definition, that the self is all that a person is tempted to call by the name "me" or "mine." Two synonyms for self are the "ego" or the "individual." The self-concept is the fullest description that a person is capable of giving himself. A full description of self is composed of many interrelated factors which develop and change through time.

A young child's self-concept usually includes the physical activities over which he has gained mastery: hopping, skipping, climbing, riding a bicycle, running, jumping,

throwing, etc. These are likely to be the accomplishments which he esteems most highly. As children become masters of themselves in space and gain a sense of themselves in space, compared with others, they become sure enough of their world to continue reaching out for new and wider dimensions of that world. Thus the child's self-concept takes on an ever expanding and deeper function in the child's life.

Other dimensions of the self-concept concern both her feelings about the adults in her life and about authority in general. A parent may be the "boss," but the child may also become aware that there is a higher boss. Also important are how much initiative she is willing to take and a very important correlative, how much initiative she is allowed to take. The development of the "self-other" concept comes slowly, sometimes agonizingly slow. She is eager to find out about the workings of the world. She develops a sense of responsibility and the dawn of conscience begins. All of these vital factors are dynamically interrelated in the child's primary self-concept.

**How does self-concept develop?**

The core of the self-concept is established in the first few years. For most children, the mother or surrogate mother is the central figure in determining the particular quality of the self-concept. Whatever the mother has internalized about herself, in relation to the society in which she lives, is communicated to the young child and affects his self-concept. Thus if a mother's attitude toward school is positive and she tends to see teachers as valued human beings, the child's self-concept is likely to include affirmative attitudes toward school, teachers, and the process of education.

A mother who is working and who must leave her baby with others; a mother who works hard all day at somebody else's housework and comes home too tired to cuddle, to soothe, to give love; a mother who has learned to gratify her own pleasures first because that is all there is in life for

her; a mother who has learned from her mother to give kids a cuff and to shout "shut up" when they cry—these mothers are likely to develop a mistrusting child whose self-concept has been warped in the first year or so of life.

I would like to give two illustrations of the importance of the one-to-one relationship that comes from maternal care. The first is that children reared in an orphanage, kept clean and well fed but rarely handled, are emotionally and mentally less healthy than babies reared in a prison nursery and cared for by their inmate mothers. Yet we rarely think of a mother who has been sent to prison as being capable of the kind of care that a small child needs.

The second illustration is one that grew out of a series of studies made in the 1930's and 1940's which became well-known as the *Iowa Child Care Studies*. In *Children*, January-February 1965, the article "Effects of Adoption on Children from Institutions" reports a follow up of the earlier *Studies*. Twenty five years later, with almost 100 percent follow-up returns, several important discoveries were made.[1]

In the early *Studies*, social scientists had divided a number of young children, all of whom had tested as mentally retarded, into two groups. The control group was kept in a regular institutional setting; they grew up there.

The thirteen children of the experimental group, who had tested as lower in mental ability than the control group, were transferred to a different institution. This institution emphasized much more one-to-one relationships. Eleven of these thirteen children were subsequently adopted.

In the follow-up study reported in *Children*, the life outcomes of the two groups differed remarkably. Every person in the experimental group grew up to be self-supporting; not one was a ward of any institution, public or private. Eleven had married, and nine of these had children.

Of the twelve children from the control group, the group that had remained in the regular institution for the mentally retarded, the litany is a sad one. One child died in adolescence. Four of them were still wards of institutions,

one in a mental hospital and the other three in institutions for the mentally retarded. Of the seven remaining, only two had married and one of these was divorced. Two of the four females in the control group were sterilized in late adolescence and were later placed out to work.

In education, a similar large disparity between the two groups came about. Half of the experimental group (**the lower testing children**) completed the twelfth grade. Four subjects in this experimental group had taken one year or more of college, and one male earned a B.A. degree. Occupationally, the experimental group ranged from professional and semiprofessional positions to semiskilled labor and domestic work. In contrast, the control group (**the higher testing children**) completed a median of the third grade. Fifty percent of this control group subjects were unemployed, and among those that were employed all except for one had jobs as unskilled laborers.

One experimental group female, whose initial scores indicated an IQ of 35, subsequently graduated from high school and took one semester of work at a college. She married and had two boys; at the time of the follow-up study her sons had been given intelligence tests. One scored 128 and the other107. If this woman had experienced the average life of the control group individuals, she would have lived on a ward in an institution for the mentally retarded; either that or she would have been sterilized in late adolescence and subsequently placed into domestic work. Harold M. Skeels, the *Children* reviewer, concludes, "But for the grace of God any of the cases in the experimental group might have experienced the impact of deprivation of those in the control group and vice versa."[3] This experiment, revealed in the *Iowa Child Care Studies*, speaks volumes about the kind of adults in a child's life who are needed for growth.

**The mother's crucial role**

The mother's role in her child's development of a positive self-concept is crucial. She communicates non-verbally

an attitude of love, trust, and confidence to her infant, and this enables the infant to begin his life with trust and confidence. During the child's early years, he gains a feeling of autonomy. Autonomy (or lack of autonomy) comes from the dependability and extent of the freedoms and self-controls he is allowed to exercise. Erikson discusses these maturational stages in the development of the self.[3]

The early development of the child is closely coordinated with her own motor development. This is the time when the muscle and nervous systems mature rapidly. Motor coordination is very important. This is the time when the child both literally and figuratively is learning the very difficult and significant process of letting go of mother and hanging onto her for dear life; one moment mother is the only one that can help, and the very next moment the child is kicking her mother in the stomach for saying no to what she wants to do.

It is most important during this time that the child gains self-control without losing self-esteem. He learns that he can control some of these impulses. Parents must tailor their expectations to the child's capacity to respond. Impulse control is an extremely slow process. Thus, no child should be shamed or made to feel doubtful about what he cannot accomplish.

**The role of language also crucial**

As the child matures, she begins to develop language—between fifteen months and for the rest of her life. Vera Johns expresses this process succinctly.

> The child, surrounded by a sea of words, sequentially and selectively acquires the nouns, verbs, and phrases of his language as well as the gestures, intonations and dialect of those with whom he interacts. The rate and breadth of this complex acquisition is proportional to the scope of his verbal interactions with those charged with his care (underling mine).[4]

The following two examples, taken from my own life,

illustrate Johns's concept. While my three year old son and I drove through the city one morning, these incredible questions flowed from him:

Why do people have necks?
Why do I have blood inside me?
Why are you my mother?
Why do we live in this house?
Why did Susie go to Switzerland?
Why can't I stay in this house alone?
Why can't Hopi (dog) talk?
Are we sick (when we go to Doctor)? Told no.
Then why are we going to the Doctor?
Why does fire make a noise when it burns?
Can I hold the sun? Why can't I go to the sun?
Why do you have to work?
Why is our car called a Valiant?

*Jay and my mother's helper, Susie, from Switzerland*

Obviously this child was in his "why" stage. Another time, when he was four, this child told me a fascinating story. It was the day after Halloween, and three big pumpkins carved into Jack-O-Lanterns sat on our low, round coffee table; two wooden horses, one larger than the other, stood next to the pumpkins. He was kneeling in front of the table as he talked to me. I had decided previouly to record some of his stories and sayings. Here is the story he told:

> Mommie and baby horse went out to see the pumpkins and baby horse went up to the pumpkin and went in side. Mommie horse called real loud and baby horse peeked out of the top of the pumpkin and then went back in.
>
> Mommie horse cried and cried. She cried her tears down and baby horse didn't hear her and he was asleep in the Jack-O-Lantern.

Mommie horse went and peeked inside the pumpkin and all the lights were out and it was very very dark and then she went over to another pumpkin and that pumpkin was happy. He had round eyes and a triangle nose upside down and one teeth.

I think there is seeds inside this pumpkin. And mommie horse went home and baby horse woke up and came out and didn't see mommie horse and he cried and cried. Baby horse then took the top off the pumpkin and it came up and he turned it around and around until it closed. Now baby horse is crying.

You say .' word to stop baby horse crying (addressed to me).

Baby horse walked around the pumpkin and found his mommie and they walked home. And now the pumpkins are crying because they can't walk. But this one stopped crying and this one did and this one is still crying.

The third example that illustrates Johns's insight is a classic that appeared in the *New Yorker.*[5]

A young mother we know has sent us a song, or a chant, or a poem, or something that her four-year-old son made up and sings every evening in his bathtub. It goes on practically forever, like the Old Testament, and she was able to copy down only part of it, but even this fragment seems to us one of the handsomest literary efforts of the year, as well as another proof that children are the really pure artists, with complete access to their thoughts and no foolish reticence. It is sung, she says, entirely on one note except that the voice drops on the last work in every line. We reprint it here because seldom, we think, has the vision of any heart's desire been put down so explicitly:

He will just do nothing at all,
He will just sit there in the noonday sun.
And when they speak to him, he will not
answer them,
Because he does not care to.
He will stick them with spears and put them in
the garbage.
When they tell him to eat his dinner, he will just

laugh at them,
And he will not take his nap, because he does not care to.
He will not talk to them, he will not say nothing,
He will just sit there in the noonday sun.
He will go away and play with the Panda
He will not speak to nobody because he doesn't have to.
And when they come to look for him they will not find him,
Because he will not be there.
He will put spikes in their eyes and put them in the garbage,and put the cover on.
He will not go out in the fresh air or eat his vegetables
Or make wee-wee for them, and he will get thin as a marble.
He will not do nothing at all.
He will just sit there in the noonday sun.

Obviously, these are examples of children who have had attentive adults in their lives. The adults have positive, expansive interactions with their children. However, they are not unique. All adults can have such interactions as I have quoted and thus promote this kind of verbal experiences that a child needs.

Another aspect of language development which is often overlooked is the *feed-back* that children give to themselves. Children copiously correct themselves. A child often talks to himself. He hears what he says, and he corrects himself when he feels the need. His corrections then serve to stimulate further talk. The language circle expands on and on, outwardly and still more outwardly. It is one of the most marvelous aspects of our species.

In summary, language is a profound part of the sense of self; it is imperative that we recognize the role of language in the development of self-concept.

**School experiences**

The creativity of many children seems to peak before they enter school. Let's take a look at why this happens.

Before a child enters school, her language and other interactions are for the most part uncensored.

By the time the child comes to school, she has developed a stable feeling about herself in relation to a unique world. Even by three, a child has learned to like herself or has developed self-hate. In one noted study (a study which became part of the presentation that the young Thurgood Marshall made to the Warren Supreme Court in 1954) many three-year-old African-American children, when given a choice of a doll, African-American or white, choose a white doll.* If her adult models at home have been lacking or weak, her self-concept even at age five may be impaired.

The teacher's task as a child enters and progresses through school is to try to assess as accurately and fully as possible how that child feels about himself. Only as a teacher understands a child's feelings does she know what she is teaching that child. The school experience, especially from kindergarten through third-grade, exercises a potent influence on the child's self-concept as it relates to his feelings of self-fulfillment. The school is second only to the home in influencing self-concept. For this reason we are including detailed information about school practices and the way they affect the development of the self-concept.

When the child enters school, she encounters different expectations, which can either be similar to or different from those of her family. Most school practices are based extensively on the concepts of norms, levels, and standardization. These practices are antithetical to uniqueness, spontaneity, and creativity. Indeed, our schools have refined their standardization to the extent that some children are judged not yet ready for kindergarten and are urged to delay schooling a year or to enter a pre-kindergarten class. Be that as it may, most classtime in elementary schools is spent in group endeavor, circle time, snack time, reciting time, toileting time, etc. The schools have even hatched the notion that a child can "fail" kindergarten; most often this means that the child is not yet ready to learn to read.

The first grade has in many schools become a reading program which we administer by dividing the class into three groups. I will call these three groups the Robins, the Wrens, and the Woodpeckers. A child assigned to a Woodpecker group has to hold on tight to maintain any semblance of a healthy self-concept. How can a child maintain his self-respect (which is both necessary for his positive self-concept and later for the cement of mental health) if he cannot meet the expectations of the teacher? Doesn't Ms. Smith frown more often at the children in the Woodpeckers?

And of course, when Johnny's mom learns he is in the Woodpeckers group, her own self-respect is in for a shock, especially if she lives next door to a family who has a child in the Robins group. Does this make a difference in how the mother relates to her child? Often it does.

To pursue the effect of present schooling on self-concept a bit further, we not only apply norms and levels and standardization, we use dead, boring material. Every member of each group has the same reading book, and the time spent in reading is listening to a member of your group read what you've already read and, therefore, your main interest becomes "picking up" flaws, mistakes in reading. If reading is something to be enjoyed and to be used as a tool, the school has thus defeated one purpose of teaching reading. By third-grade, the status of most pupils has been determined and it seldom changes thereafter. One is either gifted, bright, average, or needs special education!

The fundamental psychological principle that functions throughout the early grades is that the child incorporates into his own self those feelings, perceptions, and images which he perceives the significant adults in his life hold about him. Label a child "dumb" or "bad" or a poor reader, say that he suffers from "attention deficit disorder," or infer inferior status in any way, and you have made it more likely that the child will behave in ways consistent with his label. Each teacher has <u>limited</u> opportunities to insure a healthy self-concept for each child as he enters her class-

room, but she has unlimited opportunities to relate to the child in terms which will produce growth or, in some cases, restore the child's sense of adequacy.

Anderson's studies of interactions in elementary classrooms indicate that the average number of interactions each hour are over 300.* Each one of these interactions is wrapped in an attitude that reassures the child about his worth or fails to reassure him. Through these hourly and daily interactions, a child's self-concept is bolstered, restored, or torn down. And the younger the child, the more influence the teacher has in affecting the child's perception of himself. After a child reaches between eight to ten years of age, parents and teachers play a declining role in the formation of the ideal self.

The responses teachers make to children account for a large proportion of the interactions in a classroom. Teachers often slip into the habit of using statements that rely upon the teacher as the status person wielding authority rather than relying upon the requirements of the situation in determining the appropriate behavior. Such teachers tend to build dependence, blind obedience, docility, and conformity in their pupils. Have you ever heard comments like these, for examples:

"You heard what I said, didn't you?"
"Remember what I told you to do when you finished your spelling?"
"Sit down and don't bother me when I'm busy."

Many remarks are laden with emotional connotations that strike at the self's most sensitive part and therefore cause the child to be less able to take criticism or to compete. Judgmental remarks tend to build conformity, rigidity or perhaps result in withdrawal. If an individual comes up with a creative response that is inappropriate for the occasion, the teacher should hold off her criticism until a later time when she and the student can talk privately. In other words, teachers should not put a person down with remarks such as the following:

"I don't care what you think, what does the book say?"
"You know and I know you can do better work than this."
"What a messy paper!"
"Isn't Jane's work neat? She's the neatest person in the room."
"Look how straight and tall Jack is sitting. He is certainly a good boy."

A continuous barrage of such comments day after day communicates lack of respect, lack of concern for individuality, and approval of rigidity and conformity. Actual damage may occur, inflicted unknowingly by well-intentioned teachers. These qualities then become incorporated into the self as a part of one's image of himself and as a model to be imposed upon others. The qualities we should be seeking are independence, freedom to choose, autonomy, and creativity. Also, a positive self-image can be encouraged when the individual is recognized by name each day. Sometimes teachers become so busy instructing, manipulating, and organizing the necessary housekeeping that they forget to see and hear Yolanda as Yolanda.

## Typical beginnings of a school day

Now let's turn to the opening minutes of the day in a typical school of eight-hundred for five to nine-year-olds. See if you can identify the dangers to positive self-image that may threaten these children.

First of all, between 8:30 a.m. and 9:00, the boys and girls are segregated in two separate play areas. The buzzer sounds. All 800 children freeze. They are expected to remain motionless and speechless during the fifteen minutes it takes to sort them out so they can be admitted through their school's doors, grade by grade. One teacher holds up a card indicating one grade level, and this signifies that the children from that grade may now enter the building. What an impersonal process! Yet it seems to be (in most cases) the only way school leaders have thought they can deal with so many children. Each day each of the children is

denied any possibility of being seen as individuals. The daily admitting process says implicitly to each child that he cannot be trusted to enter the building in the normal way real people (such as his parents) would. If a child already has a fragile self-image, this kind of treatment begins to deepen negative feelings. Yet we lament the fact that kids mark up school walls and break school windows.

Several other practices could be examined for the message they convey to children, but I will not elaborate those here. Suffice it to say that the above "being admitted into school" ritual need not be the norm. I recently visited quite a different kind of school. At this school the teacher did morning exercises with the children in the yard and then when it appeared to be time, all of them, teacher and kids, swept themselves helter-skelter, laughing joyfully, into their room. Indeed, teachers themselves find the more traditional ritual stressful. How much more normal, human, and caring, it seems to me, when a teacher brings each arrivee into the group through her exercise program, and then joyfully accompanies them into the classrroom.

Another change that school leaders might consider would be a policy of having the teacher wait for the children in her classroom. Most times teachers have arrived at work early. When the children come, each one proceeds to the classroom naturally; perhaps they arrive one at a time or in twos or threes, they may talk to the teacher or to each other; some can be alone, or sit or stand idly, or even carry on a small group conversation. These are the many "waiting activities" that normal people do in institutional settings throughout our culture. This change that I am suggesting may seem insignificant within the sum of the thousands of hours that children spend in school, but the symbolism of the traditional ritual of arriving at school is unmistakable. "line up, keep quiet, wait to be told, act like a sheep." All that are missing are the dogs!

In summary the total school environment must be accepting, supporting, and encouraging if the self is to de-

velop in a wholesome way. Just as malnutrition of the body causes growth deficiencies that cannot be wholly corrected, so events that degrade, depersonalize, or reject the individual negatively affect selfhood. The most important single factor in the early school environment is the personality of the teacher. Fortunate the child whose teacher is an accepting, warmhearted person who continuously seeks to deepen her insights and broaden her awareness, and who has learned how to challenge the child at the same time she helps him to feel worthwhile.

**Why be concerned about self-concept?**

A positive self-concept is perhaps the most desirable goal of the primary school. Little doubt remains that positive self-concept and adequate mental health correlate. Since mental health or its lack has become one of our most serious national problems, and since the public school system is our only institution to which every one of our children has an opportunity to belong, it seems critical for the well being of the society that the school assume a major role in developing positive self-concepts of our children.

The conclusion reached by most of the studies in this area is well stated by Reed: "Whether one is a good learner, a slow learner, or an adequate learner depends in large part on the maturation rate of the self-concept."

Another highly reputed investigator, Hunt, states that the self-concept has a greater opportunity to mature when anxiety is held at a level just high enough to stimulate the child to want to take a risk because of the lure of something new, but not so high that the risk to the self looms greater than the lure of exploring and learning. Hunt calls this the "problem of the match" between what the child knows and what he is expected to learn."

Those children who have already developed a negative self-image find it necessary to expend their energies in protecting themselves from failure. To protect oneself it becomes necessary to limit one's participation. With limited participation comes limited opportunities to learn. Kelley

says: "We have to have our psychological barriers just as we have to have our physical barriers of the skin and the mucous membrane. Sometimes because of unfortunate experiences, these screens become so thick and hard that they let very little in. They deprive the human of people and so they grow less human."[10]

**Significance of self-concept for the primary curriculum:**

Vital teaching occurs only if the teacher is aware of the relationships that exist between herself, the curriculum, and the children she teaches. At this point I touch only lightly on the major areas where the child's self-concept and teacher practices intersect.

Readiness is a concept that primary teachers need to understand in depth. Readiness is a psychological principle that has little to do with the plethora of readiness material on the market which is too often "dished out" to children as seatwork. Readiness is related to maturation and individualization. Experience is a critical factor in developing readiness. Experience for primary children is meaningful to the extent that it utilizes the child's sensory-motor and perceptual faculties, and that it requires activity.

The holistic concept of growth is a more adequate description of growth than the ladder concept. Children don't grow a piece at a time nor do they progress step by step. Children grow "all of a piece." Regression is a normal, to-be-expected part of the growth process. This concept affects curriculum in the types of materials used, the expectations of teachers and parents, and in school organization. For example, the acceptance of the holistic concept of growth necessitates the use of books that have a wide range of difficulty and interest. Standardized texts, all graded at one level, must go.

Grouping practices as represented in many schools are damaging to positive self-concepts. Assigning a child to the dumb-bell reading class only confirms what he fears to be the fact, that he can't read. And believing he cannot read,

he spends his energies defending himself against reading. Nearly all teachers admit their discipline problems are in the slow reading groups. This fact confirms the principle that individuals must try to enhance themselves. If I can't read, reading isn't important, I don't want to read, I hate reading, I won't read. Individualized approaches to reading are successful. We are beginning to find that "controlled vocabulary" brings no better results than materials using freer, more natural language that invites rather than bores the reader. We are learning also that children learn more easily from each other than from the teacher. This seems to argue for heterogeneous, flexible grouping.

Grading small children is injurious to wholesome growth. Studies indicate that children tend to make the same grades from third grade throughout the rest of their school lives. It is as if they had set a standard for themselves and dare not go beyond it. Grades tell us more about the teacher than about the child; they have low reliability for predicting success, are inextricably bound up with the social strata of the particular school and, the most damning of all, are inadequate descriptions of growth. Their continued use seems to be justified only by the criteria of inertia and tradition.

Acceptance of a wide range of individuality is a characteristic essential for encouraging the maturation of self. The range of competencies considered just as respectable as being a "good reader," should include as many varieties of competence as are represented in the classroom. Everyone is able to contribute in some unique way to group living and one contribution should be considered as valuable as another. Being a fast runner, having keen sensitivity to color or to rhythm, seeing through mechanical contrivances, knowing about animals and the care they require, being able to build structures, seeing what needs to be done and doing it, helping others—all of these and many other "goodnesses" may be better indicators, in the long-run, of successful, integrated living than being the best reader in the

first grade.

Each human being has a need for self-fulfillment. It is the strongest motivational factor available. Teachers are in a unique position to encourage, to challenge, and to nurture self-fulfillment. It feels good to have acceptance of goodness in the classroom. Why don't we use this motivating factor? Because our lenses are too attuned to criticism and correction which, we use to enforce rigidity, conformity, and standardization. We continue to follow a nineteenth century education system. In the last fifty years our psychology has grown, our learning theory has expanded, and a new technology has been brought into being. Yet our

*The Harley guy—with training wheels*

education system has remained static, wedded to narrow, inappropriate goals.

**Problem areas in the development of positive self-concept**

Special programs for special categories of children pose a serious problem to developing a positive sense of worth. The palling effects of institutional life are becoming well-recognized. Are these effects any less palling by setting up a special room to which we send the non-readers at age six or seven? In some states so many special groups are set aside for special consideration that one begins to wonder if there is a middle group. The trend today is to apply the labels and categories earlier and earlier thus giving the self-fulfilling prophecy more opportunity to function. Some school systems have classes for the mentally retarded trainable, mentally retarded educable, the gifted, the neurologically handicapped, the emotionally disturbed, remedial readers, and students who need speech therapy, compensatory education, and others.

Slow maturing children are handicapped in many of our schools today. If a child does not read at a certain age, he repeats a grade in many schools. The trend is to introduce concepts earlier and earlier and in more quantity. The slow maturing child finds himself so far behind that he has no choice but to assume he is dumb. Some of the world's most eminent people have been slow starters. Carl Sandberg was sent home from Harvard because of his lack of grammar competence. He became an eminent author. Einstein was thought to be slow because his mind didn't let him apply himself to the curriculum. How many potential geniuses are being side-tracked by our great emphasis upon speed and earliness? We confuse earliness with intelligence. It is well to remember that the literal definition of precocious is "too soon done." We don't put late walkers in special classes.

Large structures have become a disease of our times. On every hand, from the universities down to kindergartens,

we are accepting larger and larger units to be administered. With largeness comes impersonality and anonymity. As children grow, they get a nagging feeling that no one really knows or cares, and with this feeling comes a sense of not being responsible to anyone. Think of the plaintive feelings of the child who said, "I like my teacher cause she knows my name."

Multi-cultural factors affect at least one-fourth of our children who attend urban schools. Perhaps as many as one-third of the children in these schools come from quite different linguistic groups, cultural groups, and groups with different family patterns. All that has been said about the schools in this article is intensified for many thousands and thousands of these children. Also, for those students who feel themselves outside the mainstream because they lack English proficiency or are unfamiliar with American customs, special learning problems are likely to occur. The result is that a disproportionate number of discipline problems, drop-outs, academic failures, and other dysfunctional behaviors affect the children from these culturally different groups. Millions of dollars are now being spent to discover appropriate ways of working with these diverse cultures. Yet the effects of poor self-image continue to loom as the basic cause for the learning difficulties experienced by this group. Decent, conscientious, and caring school practices would mitigate much of this and cost little. As Reed states: "One who has always been hungry will have a greater toleration for hunger. One who has always received D grades, learns to accept them."[11] Some of these children lack adequate adult models at home. They need desperately an adult model at school to support, guide, and encourage them to take a risk.

Working only with the children described in the previous paragraphs will not be adequate. The children's parents must be reached so that they may give the necessary support to their children. An eloquent statement written by a group of parents whose teacher recognized the impor-

tance of restoring positive self-concepts and helped the parents gain skills necessary to become more socially competent is cited here as an example of what might be sought. The teacher states:

> "These parents are always the recipients of service, never the initiator or giver of service; they are always the listener but never the heard.
>
> "To facilitate changing self-concepts in these parents, new institutions must be built which tangibly, daily and honestly demonstrate theparent's own worth.
>
> "And as old as the co-op is in the U.S., the application of co-op structure to working class and welfare communities offers very exciting possibilities. These women are learning that they must be the doers not the receivers. For it is their very lives which they and only they can change.
>
> "In other words, there must be an action involving that parent which contrasts an old with a new image. There must be an objective measurable force operating on the lives of the women before the more subjective self-concept can possibly change.[12]"

The statement which the parents wrote after a year in this cooperative school follows:

> "The school has given many of us a chance to develop our potential which might not have been accomplished otherwise. For example, many of us have never been exposed to doing things with others outside of our immediate families. Parents of young children, we've been hesitant to attend meetings due to family obligations or sometimes shyness and not really knowing how to unfold our desires. Tic Toc Nursery has given us security, experience, a greater sense of the value of our lives,our commu nity, our home and a better understanding of

ourselves. Our director has been and is one of the greatest sources of our inspiration. Assuring us mothers of our abilities and aiding us with other problems. We feel that we've made great achievements with her help. And we do know we are on our way to doing bigger things in improving our school and our community.

"Finally we are indeed proud of ourselves. Years before the school we remained uninvolved, isolated, underrated and only achieved normal routines at home and nothing too much else. Now, with our awareness of problems of school children, the advancement of our children, our general knowledge of other mothers' problems with their children, we can see more clearly our very own problems. We now have a general knowledge of how to go about solving them or where to go and get help.

"In conclusion, Tic Toc has given us an opportunity to regain our self-confidence and a chance to demonstrate our competence."[13]

The self-concept is not taught, nor trained. It develops by living in accepting, challenging circumstances. From this living comes a quality of learning that is personal, meaningful, and zestful guided by an enthusiastic teacher who believes in herself and in her students and their families.

"I wonder what it will be like up there?"

"Jamie, given these considerations, it will be fine up there."

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*To see how the self lives and learns in a more practical way, we turn now to a speech given in July 1987 in Cape Town, South Africa. I was invited to address the South African Association for Early Childhood Education at their National Conference. At this time South Africa was living under apartheid. This national conference, whose theme was Free to Be, brought educators and a few politicians of all races together to examine the many facets of education and learning.*

*When apartheid was finally broken, South African acquaintances wrote to me to say that our conference was a watershed event, that once the idea that all learners have basic needs and can be successful had percolated throughout the leadership group, apartheid itself was doomed.*

*This speech was given on the campus of Cecil Rhodes University before approximately five-hundred educators.*

# Basic Needs of Successful Learners

I would be remiss if I did not express my appreciation to you for inviting me to attend your conference and likewise to convey my regrets that your original choice is unable to attend because of illness. Your theme "Free to Be" and the beautiful rendition of this theme by your teacher trainees touch an answering chord in my heart. The friendliness of all those whom I have met has given me a great lift.

South Africa has been in the minds and hearts of my countrymen, especially during the past several months. We have agonized with the pain that many of you in this room are experiencing. I only wish that our world fellowship were developed to the point that we could contribute more than we are now doing.

You have the right to know my philosophical and psychological orientation. Philosophically, I am a humanist

rooted in perceptual psychology. I look upon the world and its inhabitants through lenses that have been fashioned by my experiences and purposes. My guides and mentors psychologically are Erikson , Piaget, Maslow, Carl Rogers, and others. Each adds a dimension to our understanding of early childhood.

Let me say a word about my background. I have taught all levels including university. My orientation throughout has been with minorities, especially people of color and refugees. Families living in poverty have enlisted my attention throughout. I have been involved in teaching, training, and directing Head Start programs. In my particular program we work with families who have children from ages six weeks to five years. We believe that this span of life is critical to human development.

Your theme "Free to Be" has six Guiding Principles:

Free to be a child who, in his or her earliest years, lives fully, richly and constructively.

Free to be educated creatively, and to reach his or her full potential.

Free to be loved, cared for and respected.

Free to be adequately nourished and medically cared for.

Free to be raised in a spirit of peace and universal brotherhood.

Free to become.

These principles are so pertinent in the lives of children all over the world that I want to build on them and recommend you spend time in small, intimate groups to discuss these principles. I see that the basic needs of successful learners are:

A healthy body

Nurturance (love and care of concerned adults gives one the opportunity to grow from inside out, the only way to grow. We can add a varnish to the exterior, but varnish cracks)

Opportunity to explore (movement)
Opportunity for creativity
Freedom
Closeness to Nature (kinship with growing things).

Our differences occur over the adult's role in the development of these needs. *How much, when, how to do it, what works* may be areas of disagreement when we work with children. I will focus on two major refinements to the six basic needs. These two are:

1. The need for a positive self-concept—an internal need.

and

2. The need to be free—an external or environmental need.

But first a brief prologue to set the stage for our thinking and feeling together.

Let's be clear that we are not talking about school as the only or even the primary place that learning occurs. A child is not born to be a success in school, but to live fully with joy and purpose. If we start with this premise, we will turn the question around and say, "The basic function of a school is to produce citizens who have joy and purpose in living." In other words, development of a mold designed to yield a successful learner is no guarantee that even one successful learner will be produced.

One more peripheral thought: success in school does not mean success in life. In fact it has been shown that the letter grades a person earns in school correlate very poorly with his being successful in life. The contrary is also true: failing in school may not be the disaster that it is often portrayed as being. Goertzel and Goertzel have compiled an account of eminent people who had extremely poor school careers. The names in their book will astound you.[1]

## How I see myself

So let's think together about how we can best rear children who anticipate living fully for one hundred years. One

way to help these children grow is to help them develop a positive self-concept. The primary, all pervasive need of each child, is that she feels good about herself.

What is this thing self-concept we hear so much about? It is all of my ideas and feelings about myself. It is how I perceive myself in space. Do I see myself as a tall person, a fat person? How do I feel about the images that I have of myself? How do I think others feel about me? Do I see myself as successful? All of these and more: do I see myself as graceful, awkward, shy, the life of the party? Do I see myself as friendly, fair, considerate? Do others seek me out? Are they friendly? Do they feel comfortable around me?

## How the self-concept develops

How does a child develop a self-concept?We believe that a new born baby does not distinguish itself from its surroundings. He is aware of states of being: wetness, coldness, hunger. The more we learn of physiology and neurology, the more data we have to confirm this. Dr. Sidney Cohen of Los Angeles has pointed out that the nerve endings for touch, temperature and taste are the first to develop insulating sheaths, long before the infant develops effective nerves for hearing or seeing. So touch and taste are the important senses in the first stage. It is important that that those of us who teach or care for small children fondle or hold these individuals with care and tenderness.

One reason the Madonna and Child image remains so powerful is that it touches us at our core, even if we are not very religious-minded. The image, the mother holding the child, is described so beautifully by Lillian Smith: "In the beginning was the Word; It is a beautiful first line for a biography of a human being...but it is not quite true. Before words came a feeling between mother and child."[3] We sometimes call this bonding. How many of you are mothers? You know then what we mean by bonding.

*Graciela Iturbide: Rosario plays with her five-month old son Joe. Photographed in East Los Angeles, California. It is seven o'clock in the morning.*

This can be described as a feeling of warmth and comfort, a feeling of being a part of, being bound together and at the same time being free. It is a feeling that expresses the need to serve and be served, to give and to take, to support and to lean on. From these feelings, Lillian Smith goes on to say, "must have come the miracle of words."

As the baby grows the quality of maternal care he receives is of serious and lifelong significance. Erikson has pointed out that from the dependability of maternal routines in caring for the baby, the child develops either **trust** or **mistrust**.[4] For example, one day when baby cries, mother comes and picks baby up and gives "Tender Loving Care;" another day mother ignores baby crying; a third day, mother gives the crying baby a cuff. What can the baby expect? That the relationship with an adult and with the world is chaotic. Trust cannot be developed. Trust is an emotion built upon dependability. This stage of development comes during the first six or eight months of the baby's life. So the first necessity for a positive self-concept is to grow up with trusting adults—adults whom the baby can trust and who help the child develop trust in his own impulses. If a child lacks this, he experiences maternal deprivation. He learns mistrust of his world and thus becomes mistrusting not only of adults but of himself. The films *Maternal Deprivation* and *Grief* vividly depict this phenomenon.[5] A child who has had too many separations in his first two years of life often fails to grow physically; sometimes such children die. John Bowlby has eloquently confirmed these facts.[6]

How is this trust communicated? Dr. Sidney Cohen, speaking to the American Medical Association said,

"Tender, loving touching may be one of the most important things we can do for a baby. His soft skin is perhaps the part of the body by which he experiences his first great learning about his strange outside world. The *skin-learning*, or lack of it, apparently can be important as to how the baby grows. Skin contacts are the first means of communicating security and affection, a need as great or even more

important than the feeding process. What a child feels, from all senses during the first six months of life may have its greatest impact upon the child's evolving personality and physiology."[7]

And you educators have much to contribute to this feeling.

**Impact of non-caring adults**

Let's think about the children we work with and see how the impact of poverty, drug abuse, indifference may interfere with maternal care and trusting adult models who are capable of generating trust in the infant. This is not to say that non-caring adults are more prevalent among the poor than among the affluent.

Consider these difficulties: a mother who works hard all day at somebody else's house comes home too tired to cuddle and soothe, to give love to her own child; a fourteen-year-old mother who is hooked on drugs; a mother who was abused as a child and thus has an inclination to abuse her own child; a mother who has learned not to trust anyone and has developed a defensive shield against empathy; these mothers are not likely to develop trusting children.

But let's not make the mistake of assuming that all poor children have experienced maternal deprivation. Maternal deprivation does not respect race or status or economics. We have maternal deprivation throughout our two cultures. There is no guarantee that a mother who can stay home with her baby is also loving, caring, responsive, and dependable. She may well be cold and rejecting, subject herself to a poor self-concept. She, whether rich or poor, is in no position to help her children feel good about themselves.

We spend time on this today as a way of understanding how self-concept is developed in the small baby, and as a suggestion to us that we teachers and caregivers need to become acutely aware of how parents, especially mothers, feel about their children. We need to understand how a mother's feelings are communicated to her child. We need

to ready ourselves to communicate to these children how much we care for them, how much we trust them. Thus it is that if the children are with you just a few hours or nearly the whole day, you have the magnificent opportunity to be a primary influence in how that child feels about himself. Your must seize this opportunity. There are many fine films available that will help you understand the importance of your role as a caregiver.

**Importance of autonomy**

The second developmental phase in the child's life comes when he gets up on his two feet and takes the vertical position that Erikson calls "autonomy." Autonomy, however, brings with it the possibility of shame and doubt. This is the time when a child develops the need to be independent. "I can," "I will" or "I will do it myself"* are familiar phrases that mothers of all two-year-olds hear.

I have a very dear friend whose delightful child, two-and-a-half years old, held five adults in the palm of his hand one night in the most beautiful demonstration of autonomy that I have ever seen. He and his mother started to sing together, and little David said that he would sing the song himself. David got up on top of the children's low table next to ours, stood tall—all 28 inches of him—and readied himself to sing his song to us. But when he looked at these five adults, he didn't quite have enough courage. So he said, "Close your eyes." We dutifully closed our eyes and David began to whisper the words—you could just barely hear them. One person commented that the song seemed to come from a long way off. Little by little, his voice increased in volume, louder then a bit louder, and finally he sang the song.

This being a tremendous experience for this child, he wanted to perform even more. But now he began to get what an adult would call a "sinking feeling." So he said, "I'll close my eyes too." Now he stood there, his eyes closed tight (ours had remained closed), and his voice this time

* *"I can" is vastly more important than "IQ," yet we often wrongly focus on the latter.*

burst forth joyfully. This experience, so important in David's life, could have been easily damaged by an interfering adult. How the adults "kept their cool" is also remarkable.

To give an additional example, this time from American history, I will cite the great-grandchild of President William Howard Taft. This girl said "My great-grandfather was president of the United States, my grandfather was a senator from Ohio, my father is ambassador to Ireland, and I am a Brownie." She exhibited a very great sense of autonomy at the age of two.

This is a time when the child attaches enormous value to his own will. It's also the time when his muscle system is maturing, and so there's a great deal going on in terms of motor-coordination. Climbing, running, pulling activities are important. This is a time when there is an alternation between dependence and independence; holding on and letting go. This is a time when the child needs to learn self-control without loss of self-esteem. Now picture a typical poverty family, and ask yourself, what gets in the way of the child of two in a crowded apartment where there are eight or ten people, where the child probably often hears the phrases 'get out of my way,' 'stay out of the way,' 'go away,' 'shut up?' Where is the space for running, jumping? Are the streets safe for two's to play on?

**Initiative takes over**

Later, between four or five in the child's development, comes what Erikson calls the "state of initiative." This is the time when the child begins to develop a sense of the other person. And so he has now also gained the opportunity for feeling guilt. This is the time when intrusive activity characterizes the child's life. He has learned to walk, he has quite good command of his muscles, and he probably has learned language to some degree. He knows that he is a person; he has some sense of identity; and he begins to try to find out what kind of person he is. He is ready for an expression of his imagination and for more complicated exploring and discovery. This is the time when sex identi-

fication usually matures.

As the human being grows he has new tasks to master on the developmental timetable. We're going to stop here at these stages of development because these first three—trust, autonomy, and initiative—are the stages we work with in early childhood; these three stages comprise an inverse pyramid of complexity. We need to remember that each developmental stage builds on the previous one. Thus if the trait of trust is what is impaired in little Edward, that is where we must start in our work with him. It means that

*Confrontation often manifests itself at this time, even if it is benign.*

much of Edward's behavior goes back to an earlier period in his life. His chronological age may tell us that he is much older, but we must help him develop trust. Like Edward in this example, some of the children will be severely damaged when they come to us, some will be sturdy citizens who have a firm grip on who they are; some will have learned, even at this early age, that they are different. People

stare at them, giggle at their speech. Their mothers use the back door and wear tattered clothes.

Kenneth Clark points out that by age three, Afro-American children living in segregated circumstances associate dark skin with inferiority and undesirability. If given a chance to choose between dolls of different colors, they choose a white doll.[9]

From poetry we have an example of how self-concept is formed. In Countee Cullen's "Incident," he gives us a poignant picture of the power of how negative self-concept can interfere with learning.

> Once riding in old Baltimore,
> Heart-filled, head-filled with glee,
> I saw a Baltimorean
> Keep looking straight at me.
>
> Now I was eight and very small,
> And he was no whit bigger,
> And so I smiled, but he poked out
> His tongue, and called me, "Nigger."
>
> I saw the whole of Baltimore
> From May until December;
> Of all the things that happened there
> That's all that I remember. [10]

Children, as you know, have different ways of responding to these circumstances. Some of them fight back; we call these the acting-out children, and they are probably the healthiest ones. Some of them retreat; they won't talk; they won't join the group; they take it out on themselves. Some of them get sick; some of them become prone to accidents.

**How teachers develop success experiences**

How can you, the teacher, help in this process of developing a positive self-concept in these children whatever their characteristic responses are? Next to the mother, prob-

ably the teacher or caregiver influences, or has the opportunity to influence, how children feel about themselves more than any other person in our society. You have three ways that you can help:

1. You have yourself (your own personal style)
2. You have the way in which you work with your volunteers
3. And you have the way in which you work with your parents and with your peers who are on the job with you. Remember, you are your most powerful teaching instrument.

We are told, for instance, that a way to develop self-concept is to be sure that each child has success experiences. Well, how do you do that? What constitutes a success experience for a child? I'd like now to spend a few minutes trying to tear this goal apart, as a thinking process, to see if together we can give this purpose some practical meaning. What constitutes a success experience for the child may not be very significant in our eyes, but it must be success as the child perceives it. If you decide this morning that the child is going to have a success experience in block building, this is not going to mean too much to a child unless he wants to have a success experience in block building. The child chooses; otherwise the teacher applies what I call varnish to an unfinished interior.

I'm indebted to one of my nursery school teachers for one illustration that shows that the slightest thing can be a success experience. The teacher asked Louise, age four-and-a-half, if she would like to return a borrowed book to the library. Louise and her teacher had often visited the library during the previous twelve weeks or so. The library is located just off the hallway but is not quite within sight. Louise replied, "Yes, if you come with me." The teacher asked "Would you like to go alone?" and Louise said, "No, you, come, too." Together they walked to the library and returned the book. As they were about to start back to the nursery school, Louise said, "Could I go back by myself?"

"If you'd like to," replied her teacher. Louise went on ahead. When the teacher reached the room, Louise was proudly running around telling everyone, "I walked all the way by myself, all alone, by myself."

The following day Louise walked into the schoolroom and asked, "Today could I go to the library alone?" Finding a book for her to return, the teacher recognized Louise's need for success, and Louise made the entire trip alone. How easy (undoubtedly we all have done this a time or two) it would have been to have said, "Well, now just a minute, Louise, I'm busy; can't you see I'm busy." Or "I've got all this stuff to do. In a few minutes, Louise." Success must be not only as the child sees it, but when the child wants it.

I am reminded of another child who first spent many of

*What is going on developmentally under this very private blanket?*

his first nursery school weeks hiding in a packing box in one corner of the room. He couldn't quite bring himself to come and be exposed to the view of the children. In this child's therapeutic situation, we made sure there was always someone nearby to smile, to be close, but also to just let him alone if that seemed appropriate. Finally, one day he came out of the box and he stood at the edge of the school group. Eventually he became a part of the group, but slowly, slowly. It took weeks. And it took an adult being there who, during all those weeks of this child's need, was there to smile, to wait, to accept, to engage this hesitant child in nonverbal communication (the supportive language that children are so attuned to).

The use of large photographs seem to work towards positive self-image in some situations. Many children in many nursery schools have never seen themselves in a picture, or if they have, it has been such a tiny one, they can't get much significance out of it. Many children have seen their ethnic group portrayed in undesirable situations in the media. Large photographs of the children themselves and their parents help the child get a sense of real autonomy. Mirrors serve the same purpose.

Observe what the child finds irresistible, what makes his eyes shine, and use these devices to enter his world. Be sure every child hears his name every day, preferably many times. In large high school classrooms this is known as "democratizing" student responses—giving each student the chance to respond as often as possible.

One part of the curriculum we used in our schools was the development of self-books for our three-year-olds. We took pictures of the children and their parents and friends (which they selected) and then recorded their words in a short passage which we included with each picture. Several of the children came from homes where no father was present; yet each child insisted on having a picture of his father in the self-book. These self-books became the children's most prized possessions. Most of them still have

these books (unless the teachers kept them), and now may well be showing their books to their own children. Grown children (in their twenties and thirties) love to look at their family's albums; the more we change, the more we stay the same.

If we're going to ask a child to risk to climb, to get up on the top of the slide, to jump, somebody needs to be there to wave, to smile, to give a lift, to pick up, to shout an encouraging word. That gesture, that word, might come at the moment when the child is making that momentous (for her) decision, "Shall I go down?"

Let us be aware, too, of the power of other children to unlock the door that you, the adult, cannot enter. Watch the fragmentary, fleeting interaction when one child reaches out to another, and then try to stimulate this kind of interaction. One child I saw was sitting on the edge of a group of children who were playing out a family situation—momma, poppa, brothers and sisters.This little boy just couldn't bring himself to join the "family," but he sat there so anxiously, pleading with his eyes for recognition. Finally he spied a way; an inspiration had come to him; he began to bark like a dog. The children in the "family" didn't miss a beat, for they knew instinctively what he was saying—an adult might not have—and they immediately incorporated him into their family fantasy.

**Learning through identification and imitation**

It is time now for an aside. We teachers are inflicted with

On the next two pages is an evaluation of a child done by a cooperative nursery school teacher many years ago who, with the assistance of the cooperative parents, ran an exemplary program. Would that each child could receive this kind of loving, realistic, practical, and humanistic evaluation! Although not a part of my speech in Capetown, it seemed to fit nicely here in our discussion of the child's development and the teacher's caring guidance.

June 1965

TEACHER'S REPORT ON Rachel Baker

NOTE TO PARENTS:

The following report form includes those items of growth and behavior which seem to give realistic, dynamic and helpful pictures of individual children. It also serves to remind one of what can be expected of children and what they are like as they learn to live and work together and broaden their horizons in the early years.

I have single checked at the left of each column all items which apply to your child and his activities. I have double checked all items which are particularly characteristic of him or (her), or which he has especially enjoyed.

A. ACTIVITIES

Small muscle:
table toys: ✓ putting things together (eg. puzzles, construction toys)
✓ other kinds of manipulation (eg. cutting, pasting)
other...

Large muscle:
✓✓ wheel toys
loading and hauling
✓✓ running, climbing, balancing, etc.
rough housing
✓ digging (garden tools)
trucks, etc.
loading and hauling

Art and Music:
✓ singing
dancing
✓✓ listening to records
dramatizing
✓ rythms
✓✓ painting

Sensory:
✓ water
✓✓ sand
mud
✓ dough
✓ clay
✓ finger paints
✓✓ cornmeal

Other:
✓✓ crafts
carpentry
block building
✓✓ dramatic play
✓✓ looking at books
✓✓ listening to stories
✓✓ dressing up

B. WAYS OF MEETING STRESS OR CONFLICT:

wants to be held or needs adult near
needs affection and reassurance
wants to make amends
needs to be alone to regain balance
✓ sucks thumb
kicks
bites
spits
scratches
throws

complains of feeling ill
cries loudly
cries in anger
✓ cries by himself (quietly)
hits
has tantrums
refuses to talk
✓ turns to something else
reacts in violent action
seems to feel hurt
sulks

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B. Continued:

uses negative language (eg. "stupid!")
seems tense (perhaps holding feelings in)
teases (eg. pretends he is going to hit, pinch, etc.)
✓ Makes it pretty much in strid

C. GUIDANCE AND TEACHER SUPPORT:

Your child has needed occasional help ( one check) or frequent help (two checks) in the following areas of development:

accepting limits
trying new activities
standing up for his rights
learning to take turns
sharing adult's attention
accepting adult suggestions
tolerating frustration
developing greater initiative
enjoying group activities (eg. story time, music time)
✓ dealing with teasing
sharing toys
separating from parents
making transitions from one activity to another
accepting friendly overtures

D. MISCELLANEOUS CHARACTERISTICS:

asks many questions
fantasies out loud
collects things (a tendency to put things in pocket to take home)
expresses fear (eg. animals, loud noises, etc.)

E. SPECIAL FRIENDS AT SCHOOL: K.H.J, Amy, Marcie, Gemma, Janet and lots more (doesn't go much for the boys yet, does she?)

Rachel certainly maintains a remarkable balance between the quiet, self-contained "perfect little lady" type and the boisterous rough and tumble type. In her self-assured but reassuring way she seems willing to try just about everything and to enjoy a wide range of activities. Socially, I think she is quite sophisticated. She doesn't bother to argue - she knows how to remain calm and get what she wants without a fuss. However, when she occasionally misses, she doesn't let it ruffle her. As you know, she can create

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a mania to instruct. This is our business; I know, for I have a chronic case of it myself. Every good teacher has it too. Young children, however, learn primarily and most significantly through identification and then through imitation. Sure, we can teach them to say the right words when the right cue is given. But is this what we want? No, we need to take our cues from them; they have no need of ours. My grandaughter was recently working on what I considered a difficult puzzle. I slyly pushed a piece she could use toward her. She immediately pushed it away, saying, "I'm working this puzzle by myself."

Children learn many things and know many things, but they probably do not have the language to express their knowledge. We can (cautiously) help them to acquire language, but if the self-concept is to be kept intact, with integrity, the child must develop insight before being drilled to label, to memorize, and to recite. We must not equate self-concept with adequacy. Adequacy is only a small part of a positive self-concept. I can think well of myself, even if I can't skip or tie my shoelaces or know my colors or perform well on a reading readiness test. I can think well of myself, if my teacher will help me. The teacher must value what I value, must tell my parents what a fine lad I am. Teacher must listen to me and look right into my eyes when I talk to him. What comes to mind for me at this moment is the plaintive comment I heard from a boy in the first grade, "What I like about my first grade teacher is she knows my name." I am also fascinated with the thought that just as each of our faces is unique, so too is each of our brains. No other brain is like mine or like yours. There are no carbon copies! Each must be valued for itself alone.

One to one relationships are of great importance. Did you ever stop to think what a great sense of trust and autonomy you have to have to tolerate an imposed group at the age of three or four? In early childhood classrooms we seem to have a great need for "circle time," perhaps without realizing that we are imposing a group on all the chil-

dren. Any group is imposed if you don't choose it. In circle time we are not only imposing a group, we are also consuming much valuable time keeping the children quiet and attentive. The really independent children are so troublesome we let them leave the imposed group to learn on their own.

I'll bet some of you today, even at your age and with all of your experiences, have difficulty in really expressing yourselves in groups. At the university level I have many students who come up to me after our first orientation session on the first day of the semester and say, "I just can't talk in a group. Don't expect me to say anything." The students in our nursery schools are two, three or four. We need to find ways to break our groups of twenty into groups of four or six children with a primary caregiver for each child. This will cost a great deal of money, you say. So what! Spend the money now! The costs for social services, including prisons, will be incredibly greater in the future if these children are not nurtured early in their lives.

I think we must do all that is in our power to individualize our expectations for children. It may be necessary for some children to express greediness and hoarding. I don't think that it is reasonable to think that we can expect children to start sharing right off. Bertrand Russell, when he received the Nobel Peace Prize, told a very interesting story about a couple of Polish refugee children whom he took into his home shortly after World War II. Earlier, these children had had to scrounge their food from the potato fields. Russell stated that he just could not teach these children to not swipe potatoes off the neighborhood vegetable stands as they walked by, even though they knew that his basement was full of potatoes.

**Process is as important as product**

We have been talking about developing success experiences and have taken these experiences apart to see what they are made of. All of these ideas add up to one major conclusion: we must be process-oriented. We must put our

desire for wanting a child to accomplish a certain goal by a certain time behind us. We must become content to merely watch the process of naturally occurring growth. Can we give this growth a nudge from time to time? Of course. But cautiously, cautiously. Don't make my mistake—surreptiously pushing forward a needed puzzle piece. We must let the child do her own growing, and we will be surprised to find that as the child grows, so too does the teacher. This is what I call "growing from the inside out."

We need to remember, too, that development takes time. *Gabriel and the Creatures* is a beautiful book that I recommend you read. This lovely story, which concerns evolution, does not fit in here this morning except for what Gabriel said to the lizards. The lizards hadn't yet learned to lizard very well. They called on Gabriel to help them.

> "How can we evolve?" they asked. He replied, "Keep small, keep flexible, keep sensitive, keep wondering, keep guessing, right up to the top of your highest hopes and a little beyond, and if you will keep on making one more daring guess, then your guess will become true beyond anything that has ever been, beyond anything that you could have ever guessed. And remember, all becoming, though it's the only way to being, takes time."[11]

I find this advice so relevant to one of your conference's guiding principles, Free-to-Become.

**Know thyself**

How does your knowledge of your self-concept as teacher or caregiver affect your work? The accuracy and the sensitivity of our perceptions of the feelings which we generate in those whom we teach is the key to successful teaching. To say it another way, we do not know what we teach unless we know the feelings that we generate. I am reminded of a woman who was on fire to do good and who, when she had gotten her master's degree from Northwestern University, headed straight to Texas to work with Mexican-American children. Somehow she just couldn't make any headway with the little children in her classes; they

just wouldn't warm up to her. Finally she turned to one of them one day and said, "Josie, why don't you children like me?" And the little girl looked up at her and said, "Missy, you shiver inside when you touch us."

We can do little unless we are deeply concerned with educating, and I use the word in the literal sense, meaning "to lead or draw out," unless we are deeply aware of the feelings of those people, both children and adults, with whom we work. We will be able to help others work with their feelings if we are able to understand and resolve our own conflicts. In other words, we must be comfortable with our own feelings and accept them as valid. If we can come to feel all right about saying to ourselves, "I find it hard to comfort Johnny because he smells so bad," we'll be on the road to finding ways to cope with this problem because we admit it. It's no sin to be prejudiced—we all are prejudiced. But if we can't admit our feelings, then we close the door to growth, our own and that of others. I don't think any of us want to do that.

To know myself, what irritates me, what pleases me, what kinds of people I feel like snapping back at, my occasional loneliness, what I am irrational about, what aspects of authority really get my goat, can I take orders from a woman if I am a man; can I take orders from a younger person if I am an older person; what threatens me, what am I fearful about? If you can honestly think about and answer these questions, you will be better able to tailor your expectations of yourself to a reasonable size. Expectations that are too high can lead to frustration; frustration often leads to aggression; then you have a blowup. This all adds up to being yourself, accepting yourself, and liking yourself. Plato said, "Of All Victories, the First and Greatest Is for Man to Conquer Himself." Being yourself, accepting yourself, and liking yourself constitute the real meaning of the Biblical adage, "Love they neighbor as thyself." A lot of our world's trouble is caused because we have too many people who do not love themselves.

## Four kinds of people

Carl Rogers has an interesting view of people. He says there are four kinds of people. First come the plus-plus people, they think well of themselves and they think well of others. Next come the plus-minus people, they think well of themselves and they think ill of others. They run others down and build themselves up at the expense of others. Third are the minus-plus people—they run themselves down all the time and build others up. They're never as good as the other person. "I can't do this as well as you can, but..." Then there are minus-minus people who run themselves down and the human race along with them.[12]

| | |
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| ++ | +- |
| -+ | -- |

How we see others is really a reflection of how we see ourselves. No-one has said this for me more beautifully than Carl Sandburg, one of our great story tellers.

> Who was that early sodbuster in Kansas? He leaned at the gatepost and studied the horizon and figured what corn might do next year and tried to calculate why God ever made the grasshopper and why two days of hot winds smother the life out of a stand of wheat. Drove up a newcomer in a covered wagon:
>
> "What kind of folks live around here? "
>
> "Well, stranger, what kinds of folks was there in the country you come from?"
>
> "Well, they was mostly a low-down, lying, thieving, gossiping, backbiting lot of people."
>
> "Well, I guess, stranger, that's about the kind of folks you'll find around here."
>
> And the dusty gray stranger had just about blended into the dusty gray cottonwoods in a clump on the horizon when another newcomer drove up:
>
> "What kind of folks live around here?"
>
> "What kind of folks was there in the country you come from?"

"Well, they was mostly a decent, hardworking, law-abiding, friendly lot of people."

"Well, I guess, stranger, that's about the kind of folks you'll find around here."[1]

If we can be, mostly, a decent, law-abiding, friendly, hard-working lot of people, I'm sure we'll have a lot of success with our children.

Now this may seem a logical place to stop and I am sure after the distance you have traveled you may be getting weary sitting, but I traveled thousands of miles to come to you and I have a few more ideas I need to express. So let's all take a stretch and resign ourselves to a few more minutes of this talk.

The second overriding need of the successful learner (now that we have the internal process cared for) is freedom. This is an environmental need. The environment, the surroundings in which a child grows, has a moral obligation to guarantee freedom to every child to become the best that lies within him, to develop all of his potential. Now this costs money. Right? It cannot happen unless equal opportunities are given to all, meaning:

1. Teachers and caregivers receive equal salaries regardless of whom they teach.

2. Facilities must be of comparable worth for all.

3. Support from the national government that is equal for all regardless of race, creed, nationality. This means the homeless, the ones behind bars, the ones who live in squalid circumstances.

It took the U.S. almost two hundred years to rid itself of institutionalized racism. And since 1954 when our Supreme Court said there's no such thing as separate but equal, we have been struggling to tear the remaining threads of racism out of our society. We are finding out what a difficult process this is. Our progress has been slow. We often find ourselves taking a step backwards for the many forward steps that we have made.

The drive for equal opportunities takes the commitment

of those who are have devoted themselves to the welfare of young children. And our task as professionals reaches beyond working with the children in our classrooms. We must build networks with like-minded people, those who recognize that our children are our most precious resource and our most reliable hope for a future that can be lived with joy and purpose.

Mankind is peculiarly made for freedom. Our tremendous brain, with its infinite capacity for development, makes it possible for us to think freely, to plan, to predict, to use tools, and to cooperate with others to determine what goals we should achieve and how we shall go about getting there. A man exercises choice, is captain of his soul. As an infant a human being is nearly the most helpless and dependent of creatures and is so for a relatively long time. He has to learn to be free. You who educate him and care for him must help him take those strides that will truly set him free. A society is only as good as the way in which it treats its children. Aside from our many wars, the most glaring fault of these times is the way our cultures neglect little children. Howard Lane's *Shall Children, Too, Be Free?* makes a profound case for examining the treatment of children.[11]

Also, unfortunately, we have a lot of crooked thinking in our society. One dangerous neurosis of our time concerns crooked thinking about the significance of race. We speak of the Black although Blacks comprise more than a hundred ethnic groups. Science finds no inherent differences in human emotions, intellect, or social behavior, yet our societies often commonly attribute inborn qualities to entire nationalities. Some individuals think proclamations about their own ethnic group or someone else's are truthful. The crooked thinking of these individuals is more harmful than we can measure.

Lane continues,

> The world is mortally ill of the sophomore complex, the disposition to strike those who cannot or dare not strike back. Among the most important

> facts of life is the fact that many people tend to treat others as they are treated. To prate of freedom is blasphemy in any community that neglects its children; that denies to any child of the community the things he needs to grow straight and strong; that imposes indignity upon any child, or a lack of opportunity because of the color, creed, or economic fortunes of his parents.[15]

The Preamble to the Universal Declaration of Human Rights states:

> It is essential if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that Human Rights shall be protected by the Rule of Law.

I can hear you thinking, what can be done to improve my / our condition? I am not brash enough to prescribe for you, but I can share what I think works for me.

1. Every individual needs to recognize the power he holds in making changes. That means each of us, not the other guy, needs to spend some of his time and energy attending to the politics of educare. How do you do that? You join your professional organizations. You speak out about issues that concern you. You identify those individuals in your program who can represent you with vigor, imagination, and staying power. You write letters to all the political candidates and ask them for a clear specific position on child care. Tell the community about your needs.

2. You can discover—go on a treasure hunt in your communities—for organizations that have the same purposes you have. Form a network with them. See that in your own community you are not standing alone but that you have at least three other groups who have an identity with you and will proclaim publicly that these issues are critical. That these are issues about which we must have a united front. Do you know the agendas of Children's Councils, Tiny Tots, Co-ops, and others? Introduce the notion that we need a Children's Commission, with power, to be a watchdog for children's concerns, interests, welfare.

3. Strengthen your relationship with your churches. You are educators not only to children but to the adults in your community. Let your churches know about what's happening here this week. Involve them. Everyone needs to be needed. Design a program that churches can help you with. They may be more effective than you are. They'll love it, and you! And the project will get done.

4. Identify the women in your community who have the ability to get things done. Women are emerging as national and international leaders. I'm sure South Africa has many powerful women whose resources can be utilized. And by the way, I am not assuming that you don't tap these resources now. But in the situations we find ourselves in today, we must command a greater body of help; we must expand our troops.

5. Make greater effort to reach out to all parents—not just those in our programs. Help them know they are the primary educators of their children and that their efforts are critical in all we must do.

I would like to close on a light note. With the gracious permission of Random House, New York, NY, I would like to share with you a delightful excerpt from Robert Fulghum's *Everything I Really Need to Know I Learned in Kindergarten*. This book was published in 1993 (please see page 66).

We can all be very proud of our efforts; we can shout out our accomplishments; and we need never fear that our important work will go unnoticed in the joy-filled, purposeful lives of little children.

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*Dr Mary Lane's talk will be included in the post-conference publication. Here, to help keep her words fresh in your mind, is her final quote.*

**Most of what I really need to know about how to live, and what to do, and how to be, I learned in preschool. Wisdom was not at the top of the graduate school mountain but there in the sandpile at nursery school. These are the things I learned.**

**Share everything. Play fair. Don't hit people. Put things back where you found them. Clean up your own mess. Don't take things that aren't yours. Say you're sorry when you hurt somebody. Wash your hands before you eat. Flush. Warm cookies and cold milk are good for you.**

**Live a balanced life. Learn some and think some and draw and paint and sing and dance and play and work every day some. Take a nap every afternoon.**

**When you go out into the world, watch out for traffic, hold hands, and stick together. Be aware of wonder. Remember the little seed in the plastic cup. The roots go down and the plant goes up and nobody really knows how or why; but we are all like that.**

**Goldfish and hamsters and white mice and even the little seed in the plastic cup - they all die. So do we.**

**Everything you need to know is in there somewhere - the Golden Rule and love and basic sanitation, ecology and politics and equality and sane living. Take any one of those items and extrapolate it into sophisticated adult terms and apply it to your family life or your work or your government or your world, and they hold true and clear and firm. Think what a better world it would be if we all - the whole world-had cookies and milk about three o'clock every afternoon and then lay down with our "blankies" for a nap. Or if South Africa had as a basic policy to always put things back where it found them and cleaned up its mess.**

**And it is still true, no matter how old you are, when you go out into the world, it is best to hold hands and stick together.**

**(Adapted from a speech by Robert Fulghum)**

*The next task I set for myself was to explore the value of humanism and how humanistic values can be utilized to change the structure, the attitudes, and the content of the educational establishment.*

# Humanistic Values in Education or Does Anybody Really Care?

Concern for all human beings is Humanism's ethical ideal. It underscores the worth and dignity of the individual and the welfare of humanity. Humanism elevates man to a problem-solving creature who possesses freedom of choice. Man attains his own self-fulfillment through significant works; he contributes to the welfare of the community. Humanism also presupposes an awareness of the need for qualities frequently associated with creativity, i.e. intuitiveness, empathy, passion, and compassion. Humanists often endorse the scientific method and reason.

Caring is a key word to keep in mind as we discuss humanistic values, for briefly and simply this is the meaning of being human—I care for you. Even a dog cares for its young. To be human means I can feel and think beyond the present moment; I can do this because I have words—language—which give me a past and a future and which project me in my imagination into an infinite variety of situations. I can imagine, I have a memory, I can care.

To care is to see people as individuals—unique, throbbing with great idiosyncratic ways of behaving. To care is to see each one for who he or she is, not just as a member of

a class or a group. He is not only African-American; he is Mr. Johnson. He is not only a ditch-digger, he is Sam Jones. She is not only the wife of the plant manager, she is Edwina Smith, the mother of Billy, age one, and Sandra, age three.

To care is to listen—not in some token way but as a person who is seeking to put himself in the other person's place so he can understand the meta-language of the speaker. Erich Fromm puts these ideas together for us so beautifully.

> The mentally healthy (or deeply human) person is the productive and unalienated person; the person who relates himself to the world lovingly and who uses his reason to grasp reality objectively; who experiences himself as a unique individual entity, and at the same time feels one with his fellow man; who is not subject to irrational authority, and accepts willingly the rational authority of conscience and reason, who is in the process of being born as long as he is alive, and considers the gift of life the most precious chance he has.[1]

Since, language is such a distinctive mark of humanness, let's examine our ability to communicate with each other. Maslow tells us about his examining the indices of many psychology texts and finding the word "love" completely missing, even in a book that purports to study the psyche.[2]

The poet T.S. Eliot states our loss of communication starkly:

> Our dried voices, when
> We whisper together
> Are quiet and meaningless
> As wind in dry grass
> Or rats' feet over broken glass
> In our dry cellar.[3]

Numbers have come to dominate our language and our culture and our schools. A New Yorker cartoon of several years ago showed a tombstone with only the numbers of the dead person's life. Mine would be:

98422
302-60-4789

2220

These are my hypothetical zip code, my Social Security Number, and my California Driver's Identification Number. The Saturday Review, February 19, 1966, carried a small piece entitled "Call Me By My Rightful Number."[4] I have known students who wail that they can't list on their resumes even one professor who knows them .

One student recorded on a professor's class list was known as *74790* 2 Santangel. Her real name, her flesh and blood name was Annamarie Santangellino, which one can easily see is too long to fit the space of the form designed to be fed to the mainframe computer. No problem, the professor graded her exam without worrying because the number of her examination booklet was *74790* 2.

Somewhat similarly many teachers lament that they find it difficult to get students to open up and say what they think and feel. Everyone seems so cautious, puzzled, but also frustrated. What does the culture really want? What are the schools trying to teach? How can I make myself a caring person?

I would characterize our present educational system as being impersonal, standardized, regimented, and focused on abstract generalizations. If this isn't bad enough, we live in a culture that is permeated by alienation and violence. The present is a very bleak time indeed. If I could change our educational system and confront this culture, I would begin by incorporating humanistic values throughout our schools, and I would bring about radical change.

Schools are the institutions that touch the lives of all our people. It is the schools that must be our agents for change; preschool, kindergarten, elementary schools, middle and high schools, colleges and universities and post graduate schools, all must become agents of change. The structure of the schools must change; the attitudes of teachers, students, parents must change; society's thoughts about its schools must change; and the content of the schools must change. Change can happen, must happen.

## Structure

If education is to become a force for helping individuals to relate themselves lovingly to the world, each individual must so experience school that he can relate lovingly to someone in the world of his school. This someone means "the teacher" for children up to the age of eight or nine. Can you imagine a teacher who has thirty, thirty-five, forty children in a class who can develop a caring relationship with each and every person? I can't—not for each child.

### Class size

The tremendous, well-documented success of Head Start has been due largely to the reduction in class size—fifteen for one teacher and possibly two aides. We have many economists and economic advisors to superintendents who will tell us that we cannot afford the luxury of cutting our class sizes in half. Preference is given to spending money on remediation rather than prevention. But it is generally accepted that remediation is at least five times as costly and only a fraction as effective. One national leader, the Reverend Jesse Jackson, puts it even more succinctly: "Spend money on the schools now or on the prisons later. That is our choice."

Given a class of fifteen, the teacher can clearly see each child as an individual with a unique cluster of strengths and potentials, see his special needs, and his unique culture. Knowing this the teacher is in a position to become helpful as she works with this child for one, two, or even three years.

### Valuing friends

Relating lovingly to the world for older children may mean, in addition to experiencing the concern of the teacher, experiencing friendship for age-mates. Friends are one of life's most precious treasures. Yet we often act in school practice as if being friendly is a "bad" thing. We separate friends, arrange groups that keep buddies apart, forbid friends sitting close or scold them or reduce their grades if they help each other. In short, we stress "learning" as para-

mount and "learning" comes about through the curriculum; students' needs are secondary.

**Peer learning**

Wouldn't it be great if in each classroom, certain time

*Friends are one of life's most precious treasures.*

was given over to children being loving with each other, helping each other, learning together. Call it peer learning if you like. Learning theory tells us that children often learn more easily from one another than from an adult. I remember that one time Tommy, a great baseball fan, was having difficulty learning percentages. His friend Orlando piped up, explaining, "If you come up to bat and get four hits out of eight times, that would be 50%." Orlando proceeded to give several other examples to his friend that made that dry abstract, percentage, come alive and make sense to Tommy.

On the college level some students have attempted to

apply the principle of peer learning. That is, students have attempted to hold seminars with professors thought to be individuals who are open to a more intimate learning en-

*Let's share yours.*

vironment. At the doctorate level, students have formed groups that study together to pass entrance examinations. A few of the more audacious ones have even sought permission to carry out group projects. These efforts generally are student initiated. Wouldn't it be encouraging to students, who are engaging in very serious academic pursuits, if faculty members sanctioned these efforts, provided time for them, and recognized the results of these group activities. These are examples of students seeking to escape the

impersonalization of the large lecture hall and the familiarities of "pass or be eliminated" examinations. By bonding together in groups of like interests and by being accepted as a valued member of the group, such groups achieve far more than otherwise. Furthermore, they often carry memories of these relationships throughout their lives.

Later on in their lives, especially in their professional careers, group learning and activities form the major part of in-service training. The workplace demands teamwork, even in fields as disparate as the law, janitorial service, education, law enforcement, and auto manufacturing.So do most volunteer community activities. As the late Al Shanker, President of the smaller of the two teachers' unions often pointed out, "workers do not hide their answers from other workers, nor do their supervisors encourage such selfish behavior."

## Attitudinal changes

It is possible, I suppose, to know an individual intimately and still treat him as if he were just another cog in a machine. Reducing class size and personalizing the establishment are not enough to insure the enhancement of humanistic values in education. Given a structure that allows learner and teacher to know each other as individuals, who have much to give each other as they engage in mutual relationships, what are the attitudinal changes that are necessary if we are to transform the educational process into one anchored in human values?

Our educational system must embrace three distinct attitudinal changes. These three are not static, nor can they happen on a given day. They are dynamic and developmental: building trustful relationships, eliminating hierarchies of worthiness, and accepting that the learning ability of each human is infinite.

### Trusting relationships

Trusting relationships engender deeper levels of trust. Much of what the schools do engenders suspicion. Schools

establish standards or norms that are in no way related to a particular group of students. Then they verbally whip the student into coming up to this standard through a complex system of rewards and punishments which say, "we don't expect you to be interested in this. We know that many of you cannot learn this material. We expect you to beg, borrow, or steal to convince us of your worth, but we will be ever vigilant in finding you out." I find this kind of suspicious attitude quite shocking. It certainly runs totally against any accepted principles of learning either in laboratory animals or human beings.

What do we mean by trust? I think we should convey our trust by accepting that each student we know has good reasons for being in school and that we as teachers are there to help him realize his purposes. We should expect from the very beginning of a child's life in school that each child has more interests and more abilities than he can ever fully cultivate in one short life time, and that it is up to each individual to choose for himself the particular talents and directions of his life. We, the teachers, are the stage-setters and scene-shifters, not the writers of the script or the directors of someone else's script, whether this someone is a parent, a leader of industry and government, or one of our own school district colleagues. If we teachers are to put the choices of the individual student first, we must learn to trust that the student is, indeed, capable of making wise choices; we must come to see that self-selection and self-direction are practical solutions to what he has chosen for himself.

**Eliminating hierarchies of worth**

A corollary attitude is that which eliminates hierarchies of worth. The pecking order has no place in a humanistic education. Certainly man can distinguish himself from the remainder of the animal kingdom in this respect. We happen to be living at a time in history when interdependence has become a necessity for life to maintain itself upon our planet. Interdependence has become incompatible with

hierarchies of more/less values. We must therefore seek in every way to ease and eventually to minimize the dichotomous ways we now describe learners. Instead of using the terms "slow learner" and "gifted," let's acknowledge that each child learns some things slowly and each is gifted in other ways.

Having these "either-or" dichotomies connotes a hierarchical attitude: superior, inferior; good, bad; strong, weak; black, white. Let's form the habit of qualifying: superior in what, good in what ways, for whom, when? The English language makes it easy for us to think in a hierarchic, "either-or" manner. It is going to be uncomfortable for us to think in new ways. The old ways are so much easier and have served our egos so well, especially those of us in the "culturally advantaged" group.

For the past twenty years, we have been on a binge trying to improve the lot of the students who have been termed "culturally disadvantaged." Yet many of the children who have been labeled this way have a cultural heritage that is older and richer than the do-gooders who want to dispense their particular brand of culture to these students, often in the cause of assimilation.

Our methods of labeling worth are so refined today that in many schools the student is graded before he ever enters class. If he is assigned to the super-duper class (or whatever label is used), the student automatically receives and A or at worse a B. But if he has been assigned to the ordinary main stream of classes, his chances of getting an A are nil, he might have a slim chance of receiving a B, but more likely he will receive a C. In the high schools it is even worse; there department heads, teachers, and often counselors worry, sometimes heatedly, whether an A in a "remedial" or (nowadays) an "at risk" class is an honest grade, equal to an "A" in a "regular" class for purposes of admission to a four-year college.

Compounding this silliness are our state legislators. They are so wise that they can decide which subjects are of most

worth to all individuals in the entire state. By assigning the label "academic" to some subjects, they prescribe the latitude every student has in pursuing his studies. Without the respectability of an academic major which this hierarchy of California enacts, the individual's choices are narrowed down to a point that freedom of choice is denied. They are not aware that from the very first years of the American republic, legislators have tampered with what was known as the traditional, European, classical curriculum. In the late 18th century Harvard added Surveying to the list of what were then the classical majors; deference was thereby paid to the "First Surveyor," General and now President Washington.

This invidious attitude of comparing and establishing a hierarchy of "better than," rather than seeing the individual for the person he is, extends across many fields, and can especially be seen in Academia. Here the pecking order establishes that the professor of classics is far superior to the lowly professor of education or social welfare. Ironically, this pecking order may, for all we know, actually support the opposite of what society truly values; perhaps the "people" see very little of value in the classics and appreciate the social utility of schools of education and social welfare.

Higher education in California is organized on a hierarchical scale. It is not news to any of us that the thirty or forty percent of the state's youth who go to state colleges have less than half as much spent on them per student as is spent on students of the University of California. Yet if one argues humanistically, we could say "to him who needs it most shall be given." Surely the ones who are struggling to get an education, who represent in many cases the first in their families to complete college, surely these students need as much if not more help than those who go to the University. Conversely, if those students from families and income groups who have traditionally been admitted to the University are so brilliant, so advanced, and so privileged why

would they require more money per person than state college students. In the high schools, the teachers of advanced placement English, social studies, science, and math classes are given an extra preparation period each day. The teachers who really need the extra period are those who work with oversized and "undertalented" classes. Students in the advanced placement classes should be given more independence and a more creative curriculum and school day. They can handle it! In short our pecking orders weave tangled webs which hinder both rational and humanistic reform.

Who does get into college? Experience counts for little for some of our most brilliant and dedicated individuals. Most would agree that the high school drop out has little chance of being admitted to college today. Similarly, one who began college but left has nearly insurmountable hurdles placed between him and his subsequent desire to resume his college education. I know a young man who is a college dropout. He is twenty-six, president of a board of education, has worked brilliantly in recreation departments, psychiatric wards of mental health institutions, and in a youth camp. Yet before he can be readmitted to college, he must enroll in enough community college courses to bring his previous grade point average up to 2.0, a "C." The system does not want to give him credit for his vast, valuable, and obviously "A" experience. No thought is given as to how valuable he can be to his society if academic doors are opened for him. No, the "educational" system must grind along in its own helpless, mindless morass. How many other capable, eager individuals find the doors to Academia bolted shut? And how many individuals with ability find discrimination and poverty overwhelming obstacles to their even considering themselves fit to try to go to college.

The folly of allowing the Selective Service decide who could stay in college and who could be drafted is the final example (fortunately no longer practiced) that shows the very worst aspect of our hierarchical value system.

**Learning is infinite**

The third attitudinal change that seems necessary has to do with our concept of who can learn. We have inherited an attitude toward education that is neither democratic nor based on fact. Our traditions have led us to accept the educated man as the "power elite" of our culture. A counter force to this idea is the term "egghead" as an opprobrious term. The preponderance of research in development and learning leads us to believe that we have just begun to tap the potential of man's development. Earlier in this book I discussed the Iowa research studies; these studies give us an exciting documentation of the effects that loving relationships have upon intelligence and upon what individuals can achieve in life.

If we really accepted the idea that the learning of human beings is infinite, what a remarkable change would occur in our practices. We would have to eliminate or drastically change the "woodpecker" reading groups in first grade, the remedial reading in tenth grade, the x y z groups in high schools, the trade schools and continuation centers, and even the bonehead English classes in college. Why do I say this? Because these practices are permeated by the attitude that the learners who must be helped thereby are stupid. Thus are myriad self-fulfilling prophecies carried out. If you expect me to behave stupidly, I will find it quite easy to behave that way.

This does not mean that there would be no need to make specialized help available for youngsters who have hit a slump or come up against a hurdle that requires some concentrated attention. But the attitude would be that the people there can learn and want to learn.

**Changes in content**

Humanistic values necessitate that at least five major changes must be made in the content of education at all levels. These changes are 1) teacher training must emphasize self-knowledge, 2) inclusiveness of all learners, 3) a primary emphasis must be put on using live materials in

all curricula, 4) process must be given primary emphasis over "finding answers," and 5) creative use of leisure time.

**Self Knowledge**

Self-knowledge must be a major part of education at all levels. Teaching of this most important element is almost totally neglected. Lawrence S. Kubie says "Without self-knowledge in depth, the master of any field will be a child in human wisdom and human culture." He continues:

> I want to repeat that self-knowledge in depth is not all there is to wisdom, but that it makes maturity and wisdom possible; and what is even more important, it frees us from the tyranny of those rigid compulsive mechanisms which have made impossible our psychological evolution. Without self-knowledge in depth, we can have dreams but not art, we can have the neurotic raw material of literature, but not mature literature. Without it we have no adults, but only aging children armed with words, paints, clays, and atomic weapons, none of which they understand. It is this which makes a mockery of the pretentious claims of education, of religion, of the arts, and of science. Self-knowledge is the Forgotten Man of our entire educational system and indeed of human culture in general. Without self-knowledge it is possible to be erudite, but never wise. My challenge to all of us is to have the humility to face this failure and the determination to do something effective about it before it is too late.[3]

How do we go about putting self-knowledge, "the forgotten man," into our education. I don't know the entire course, but I do have some ideas about what this course could contain.

Teaching is an act of dealing with relationships. Instead of labeling a behavior as "bad" and punishing the perpetrator, the teacher must lead the two individuals into a non-judgmental examination of the incident so that each of the two "combatants" gains an understanding of the other. Feelings are examined. The incident may be described by each one and they could also role play what happened. The teacher's role is to help each "combatant" feel about the

other, out of which comes the beginning of depth of understanding.

The teacher education curriculum needs to give extensive time to helping teacher candidates understand themselves well enough to make them capable of assuming a helpful classroom role in the continuous play of relationships, some combative and some loving and some imaginative, but all important. As we educate teachers at all levels, we must include direct and extensive help in developing mature, wise individuals who are aware of their conscious and subconscious motivations so that they do not project upon others the distortions of their own problems.

As Erich Fromm says, "too often we make him (the other person) the coat-hanger for the many suits which we do not like to wear ourselves, and yet we think this is all him, and are not aware that these are only the clothes which we put on him."[8] A teacher who has become aware of himself "in depth," and who is continuously becoming more aware of himself, will be able to help those he teaches gain insight into their own motivations.

Another way to help develop self-knowledge is to be willing to make this a conscious goal of all education and to set groups of creative people to discover the best ways to bring self-knowledge tools into our schools' curriculum. I am thinking of attempts that have been made in the past—the Bullis human relations materials,[9] the Shaftel role-playing stories,[9] the Roger's self-directive processes,[9] the Maslow self-actualizing concepts.[10] These are beginnings that need to be experimented with, tried out, and evaluated, and to see what other practical applications emerge as a result.

Kubie suggests we need to study deeply those early crises in human development so as to illuminate the origins of the repressive processes. These include divorce, losing a parent or sibling, moving to a new home, loss of income, etc. We certainly need to encourage in our daily teaching a free flow of communication between teacher and students and among students. We need to become much more aware

of the group dynamics that affect human behavior and to help students become cognizant of the invisible icebergs in group living. The more complex the student and his or her situation, the more complex the curriculum must be.

All students need some direct help in understanding the family roles they are now assuming and those they will assume as they become adults and start families of their own. The great gap between generations is but one symptom of the need for this aspect of self-understanding. Understanding the dynamics of one's own behavior is the great stride which education must take in the near future if we are to break through the vicious cycle of war, prejudice, and poverty that now has mankind enthralled.

We have become a people who have accepted a thin veneer of insight. The man in the street speaks of frustration, aggression, defense mechanism, ego involvement, often without recognizing the inner dynamics of his own behavior. Exploring oneself is one of the great strides which education must undertake. These strides toward self-knowledge will, of course, be resisted. Many individuals fear such approaches. Also resisting will be those vested interests which will be jeopardized by a mature, wise, and self-confident populace. A pervasive approach to self-knowledge is one means to bring humanistic values into our schools and colleges.

**Inclusiveness**

A second emphasis in humanistic content is one that I shall call inclusiveness. The content of our education in the past has been exceedingly parochial. We have been content with exposing our young people not to the ways of mankind but to the ways of Western Man, and not even to all of Western Man, but a selected sample of Western Man. Many men in our world have not counted enough to receive even a line in our history or literature books. Two meager examples will serve to make the point. Africa and Asia have not existed in our educational system until recently. Confucianism and Buddhism have been alien concepts to us.

And yet these cultures are rich in literature, in history, in scientific discovery, in philosophy, in art, and in music and they predate many achievements of Western Man. Anthropology and a familiarity with myths from many cultures are fascinating to preadolescents and young adults.

In our western world we have tended to neglect the contributions of African Americans until recently. Now we have Black History Month, which tends to distort the concept of the African American as an integral, significant part of the whole of human endeavor on the continent of North America. Most students and teachers know little about the labor movement in America. Also ignored are the conquest and decimation of the first people of this land and the destruction of their rich cultures. One can multiply these illustrations many fold. We are more interested in testing the individual on dates, capitals, etc. than on the contributions and insights of a Tagore, a Mary McLeod Bethune, a Caesar Chavez, a Sequoyah.* As a consequence our young people tend to think Western ways are universal. We not only appear quite ugly at times to the rest of the world, but we have missed so much of the richness of life. As Fromm says, "as our world has grown smaller, our thoughts and feelings have had to grow larger (if we are to partake of all available opportunities for growth)."[1]

**Live materials**

Live materials must be given a greater emphasis. The vast proportion of the time of the elementary and secondary youngster is spent in assimilating dead materials. Tagore has said, "according to the school, life is perfect when it allows itself to be treated as dead, to be cut into symmetrical conveniences. And this was the cause of my suffering in school."[2]

In *Cradles of Eminence*, a study of four hundred eminent people by Goertzel and Goertzel it was discovered that three out of five individuals in this group suffered serious prob-

*The first man to invent an alphabet; he devised a way to set the Cherokee language into a complete syllabic system.

lems in school.[11] The curriculum was the first and most severe source of their dissatisfaction.

Again and again these individuals were bitter toward school because the school compelled them to study in areas that were not alive. They had to be interested in everything and most of it was something that had happened long ago. Another prevalent complaint was that the material was made more deadly by an excessive emphasis on form. It was not enough to have made the correct answer, one must also write down the way you arrived at the answer. And you must be exceedingly neat.

The popular American novelist James Michner tells of the resentment he felt because he had all the arithmetic problems correct but his work was messy. He received a C. Albert Einstein said, "It is nothing short of a miracle that the modern methods of instruction have not yet entirely strangled the holy curiosity of inquiry; for that delicate little plant, aside from stimulation, stands mostly in need of freedom." Einstein, Edison, William Saroyan, Winston Churchill, and the poet Carl Sandburg all had negative experiences in school. If these individuals had not been geniuses, they too would have been Eliot's straw men, "head pieces filled with straw."

One characteristic of all living matter is the urge to grow; now psychologists are linking this common urge with a complimentary "urge to know." Robert White has developed a theory of competence motivation in which he documents the urge to develop competency in those areas that have come into the perceptual field of the learner.[12] Witness the self-imposed practice that a baby engages in learning to walk. In *Language of the Crib* Ruth Wier documents the way in which a two-year year old practices language, correcting as he experiments and discovers the errors of his speech.[13] Perhaps we have much to learn about the power that comes to the learner as he enters into (becomes interested, is interested in) the self-imposed learning act. If this learner finally begins to discover the historical background

of the subject he pursues, it is because history has grown to have a personal meaning for him which he incorporates into his study. Now his learning has both pertinence and permanence—two qualities frequently missing when we approach the curriculum in a deductive, logically organized, chronological manner.

Modern education is experiencing a peculiar phenomenon in that many very able youngsters are dropping out of school. I personally know a dozen unusually intelligent young men and women who tell me that they are fed up with the sterile quality of the college classroom and are seeking self-realization outside the classroom. Not only does college mean less to these young people, it costs more and takes a longer and longer time to complete. College becomes a futile, boring goal for many, many young people.

So many vital issues are current that anyone who wishes to be the slightest bit imaginative can find ways to tap the creative energy of our youth. Let us open ourselves to the significant learning areas of the late twentieth century.

**Emphasis on process**

A corollary to dealing with live issues in a lively fashion is to place our major emphasis upon process with product being an inevitable outcome. The knowledge explosion is a concept that I don't endorse since I believe that knowledge is within each of us—not something out there. Yet the factual content of the present day is an impossible load for anyone to carry. The need does not exist since we have such efficient machines to store and retrieve information. When we assimilate this state of being, we shall see that the quality with which human beings must be concerned is the use of rational intelligence in problem-solving.

The examination of assumptions, the developing of hypotheses, the testing of consequences, the evaluation of results, the synthesizing of data and insight—these are the processes that modern man is lacking. Education dedicated to humanistic values will begin in kindergarten to foster the scientific method of inquiry. Inductive, discovery meth-

ods of learning will be sanctioned. Inquiry training and productive thinking will become skills that are in the common domain. Decision-making processes will be thought to be teachable and communication skills will be central in the processes to be learned.

The fields of general semantics, group dynamics, linguistics, and perceptual psychology have especially pertinent contributions to make in understanding the processes of communicating, perceiving, valuing.

**Emphasis on values**

The process of arriving at values to live by is another significant process that has to be given consistent attention in school. Today we are at the point where centuries-old sanctions have been removed but we have done little to replace these with a process of evaluating human values that work for the welfare of society. I am thinking of such areas as marriage and divorce, sexual freedom, emancipation of women (with the resultant flow of women into the world of work), propaganda, advertising, consumer education—to mention only a few.

**Creative use of leisure**

Finally, a humanistically oriented education will put much greater emphasis upon the creative use of leisure. We are told that in the near future a life span of 200 years will not be unusual. What is man going to do with all of this time in a world that is fast becoming automated and also has an over abundance of people.

I envision a day when all of us will be comfortable with a variety of art media, will know how to lose ourselves in music, will enjoy and appreciate the vast opportunities for recreating ourselves in the natural beauty of lakes, mountains, woods, and the sea. This will take time; it will also take money. We have both of these, but do we care enough to do for ourselves what will in the long run be the best for all of us? I hope we can see our way clear to do just that.

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*The value of finger-painting is incalculable.*

*The basic tool of preschool teachers everywhere: playdough.*

*A good day for a good dig on some good compost.*

*Or for pouring sand from one place to another.*

# Cross Cultural: Education for Diversity

All of us are more or less conditioned by the groups to which we belong. We are in a real sense the product of the experiences we live each day. We are known by the company we keep, but do we take time now and then to think about how we are being conditioned by the environment in which we find ourselves? For example, I am a professor and many times have been called an "egghead." What are we saying? That all professors are alike, that the task makes the person rather than the person defines the task? The purpose of this paper is to challenge the reader to think about his daily life in order to understand the directions he wants to take.

Let me tell you about myself and some events which have shaped my personal and professional life. You can judge if diversity has been a hindrance to me or a benefit.

For many years I have been actively involved professionally and personally in cross-cultural education. In San Francisco in the 1960's I directed a project financed by the National Institute of Mental Health. This project was known as Nurseries in Cross-Cultural Education and its research goal was to quantify "the effects of a cross-cultural nursery school upon the lifestyles and upon the mental health of the sixty participating families."*

Years later I became Director of the Oakland Parent Child Center, a wing of Head Start. The Center served infants of six weeks on up until the child's entrance into kindergarten. Thus, my professional life has been completely com-

* Nurseries in Cross-Cultural Education (MH 14782) Progress Report: San Francisco State College (San Francisco: June 1968) p1.111

mitted to working with and for families who come from many ethnic, racial and economic groups.

Unable to have children of my own, I adopted two infants, a boy Jay and later a girl, Kelley. By my choice, both of these babies were of mixed race heritage which, subsequently, infuriated the suburban judge who sat on my case. It was a battle. I won my legal right to adopt Jay and Kelley. That is history, but thirty years ago my parenting choice caused an incredible stir. Now it would not raise a single eyebrow in most circles.

A supportive friend of mine remarked at the time, "the real heroes are those parents who adopt a child with a history of moderate or severe health problems." Looking back, I think he was right, but I also know that my advocacy for diversity not only gave me two beautiful children but was a blow struck for parents everywhere.

Planet Earth remains interesting as a habitat for mankind because of the great cultural diversity which still exists. Even as modern technology pushes for more uniformity (Coca Cola first, and now McDonalds, Burger King and other consumer businesses are now found throughout the world), we ourselves must make an all out push to increase the valuing of diversity if mankind is to maintain itself on the planet. This principle has now been accepted for ecological diversity and even though hundreds of species are still being destroyed by the destruction of habitat, the principle of protecting endangered species has been successfully established.

We may ourselves become an endangered species if we don't begin helping our children learn to value diversity. This to me is one of today's greatest challenges. How can we teach our children to achieve this goal? By recognizing that there is a rational argument for making diversity important in children's lives and then organizing the schools and the society to achieve the goal.

The idea of being superior, of having the right answers, is one of the most ingrained characteristics of American

culture today. It is a racist holdover from the past, whether the person holding it is a black doctor, a white businessman, a Chicano farm worker, a Japanese American engineer, a Chinese dentist, an American Indian lawyer, or a member of any other ethnic group you might name. Racist attitudes lead to one's casting blame for the perceived ills of society on groups other than the one he belongs to. Even today whole segments of our society (immigrants—legal or illegal) are branded as undesirables by media commentators, politicians, and individuals hoping to pull themselves up by the shoelaces of racism. Even the present governor of our state has invoked this kind of racist blame to find a way to explain how the enormous decrease in defense spending caused serious dislocations and a depression, especially in Southern California.

Today the world has become much smaller in terms of both rapid change and its corollary, communications. Change comes so rapidly that the average person finds it difficult to keep abreast of even those facets of change which affect his own life. Family mobility is more characteristic of us than family stability. Thus it is that these characteristics of our culture demand that all individuals develop the disposition to achieve a quality life by 1) being able to cope with change, 2) an open, flexible personality that can enjoy the processes of continual change, and 3) incorporate change into a satisfying life style. After all, one of the greatest challenges which face each of us, young or old, rich or poor, is how we can manage to live our lives joyfully with purpose.

**Ability to cope with change**

Diversity is the touchstone for the above challenging dispositions. A person who has experienced diversity as he grows up has already had many opportunities (some of them exceptionally joyful, some agonizingly fearful). A child who has had daily associations with children who speak a different language than she does, who eat food that she has never encountered, whose skin is darker or lighter

than her own, and whose eyes are shaped differently is a child who can easily accept and deal with change. She has had opportunities to experience differences among people, but she has also learned that people everywhere are extremely similar in their thoughts, in their feelings, and even in their attitudes toward the basic human values.

Anthropologist also give us insight into similarity: the genetic difference between humans and the higher apes is about 2%. Why do so many of us not see that human beings are as close to each other as that famous jingle about a certain brand of soap being 99.99% pure? I really cannot answer this question. I do know that we learn from those whose knowledge is different. We are in many ways like children: they learn first through imitation, imitating mothers, fathers, siblings, and other family members, all of whom are vastly different in age, size, and personality. Thus it is that children who are reared to value a thousand different reference points concerning people and events will be enabled and empowered to accept and deal with change—the most powerful force in today's world.

**Open, flexible personality**

Psychology has now established the validity of an open flexible personality. Closed, rigid individuals are usually prejudiced, biased to the extent that they put blinders on themselves in order to shut out everything that doesn't match the perceptions they learned as children. In other words, they lack imagination; they are unable to see that people who may be superficially different from themselves can unlock worlds of which they have never dreamt.

The British educator and philosopher, Sir Isaiah Berlin has told us of the power of the imagination to change whole societies, whole cultures.

> It is an error to regard the imagination as a mainly revolutionary force—if it destroys and alters, it also fuses hitherto isolated beliefs, insights, mental habits, into strongly unified systems. These, if they are filled with sufficient energy and force of will—and, it may

be added, fantasy, which is less frightened by the facts and creates ideal models in terms of which the facts are ordered in the mind—sometimes transforms the outlook of an entire people.*

## Cross cultural education

Cross-cultural education is designed to uplift children, to give them imagination, and to help them experience diversity on a very basic level. The child will first learn to value himself; then to value others; then to value humanity. The child, in practice, will become a humanist. Teachers will succeed in teaching human values when they help children see how very precious they are and how much they have to contribute to the rest of us.

The child will see himself first as a member of the human race. This means that the child will see that human beings differ from the rest of the animal kingdom in two very basic respects. First, through language we can project ourselves into the future and remember the past. Language is a most intimate part of the personality, and because of this each mother-tongue of the children must be honored. The individual will feel whole if his mother tongue is so honored. Second, our unique ability to project into the future and to remember the past gives us the ability to experience empathy for people we do not know. Put more simply, Edwin Markham tells us "membership in the human race gives one a bond with all other humans."

We all experience the same human emotions of love and hate, joy and grief, altruism and anger. We all have needed the care of many people to survive and to grow. And we all have the urge to grow to relate, to love and to be loved. We all have the same basic needs and desires.

This built-in bond with all other human beings opens up the possibility of developing a self-image that protects us from being hurtful to others. In fact, one may say that the measure of humanness is the degree to which one is

* Isaiah Berlin *Mr. Churchill in 1940* (Boston: Houghton Mifflin, 1964) p 19. Originally published in Atlantic Monthly and The Cornhill Magazine, 1949.

not hurtful. The possession of a strong, positive self-image is essential for being able to share and to let go. To cultivate this quality is our business as teachers and parents.

It takes a lot of living to learn not to be hurtful. I suspect it is a particularly difficult quality to learn in our impersonal, pressurized culture. Violence on TV and in movies, commercialized spectator sports, and materialistic ballyhoo from every newspaper, magazine, and most advertisements in general are antithetical to humanness. Why? The media bombards us with the underlying idea that without these accouterments of our culture, we will be found lacking, that we will be diminished.

If you believe as I do, that one learns what he lives, that he becomes one with his culture, then you see how necessary it is for young children to learn to love many different kinds of people. Children learn to love, respect, and value the people who care for them. They learn to love, respect, and value their playmates. A cross-cultural staff brings this circle of love, respect, and value to fruition in the school: teachers openly accept and value each other in real and genuine ways. The children experience this acceptance and valuing when they come in the door, in all the classroom experiences they have that day, and during the process of leaving for home.

Learning to be human is a long and arduous process. If our children are to achieve this supreme goal, we must care enough to create for them an environment in which this learning may be " caught." Catching this learning cannot happen by just talking about our good feelings (though it doesn't hurt to subtly weave positive words in from time to time). Feelings must have a social milieu in which to function. Sometimes feelings as powerful as the ones we are talking about bring confrontation. So be it. It takes both strength and verve to move through conflict toward the final goal: learning to be human.

**Incorporating change into one's life style**

The final quality needed in today's world is the ability

to incorporate change into a satisfying and productive life style. The right to experience diversity and to evaluate its validity is the outcome of making a thoughtful chart for one's own life course instead of swaying with the whims of the times.

The process of incorporating diversity, as a result of knowledgable experience with diversity is the hope for mankind's perpetuation. It is the unique quality of homo sapiens that gives us an opportunity to survive where other species have failed. Other species care very little about others; we have learned that we must care about all species, including our own. This process of incorporating diversity must start when the child is very young. We must help her cope.

Yes, a child has the right to value diversity. A nation has the responsibility to see that in all facets of its culture—home, school, church, chapel, or synagogue, work places, and social gatherings—the child is given, by thoughtful adults, the opportunity to experience diversity.

No challenge is greater than opening doors to children whose lives are constricted by where and how they live, the quality of parenting they are given, and the risks they must run to survive. What kind of people are qualified to open the doors for all children? You are!

*Monica shows Micah her big discovery; she has caught others' attention as well.*

*This book's exploration of our basic educational issues ends now with "Educating for the Unknown." In this piece I look ahead to the next century and issue a challenge to educators, the schools, and the colleges and universities. Form a new vision of your roles in educating our people and our young in the twenty-first century.*

# Educating for the Unknown

### An analogy from Death Valley

As one sits on the floor of Death Valley and observes the forces that have created mountains, deserts, canyons, and myriad species of plant life unknown outside the Valley, the continuing significance of change as a force in the universe sinks in. Then as one continues to observe the ways in which humans have changed this environment since those first gold rush migrants struggled to keep from starving before they found a route out of the Valley, again the impact of man-made change causes one to wonder. Today roads lace the Valley, swimming pools and luxury inns, as well as huge trailer and camper parks, are evident. What will Death Valley be like a few generations hence? The answer to that question is predicated not only by the natural forces that are continuously shaping and reshaping the Valley, but also by the means that man develops to go and come (A few years ago campers were not known in the Valley and trailers were a rarity). As transportation becomes more rapid, communication takes to the stars, eating habits change, family patterns of recreation change, so changes the Valley.

### Educating for certainty

What has all this to do with educating teachers? Just that for the most part we are still educating teachers for a kind of world that is already gone. As a profession we have not

recognized the speed with which our world has changed, and we are not psychologically prepared to do anything about finding ourselves outdated, obsolescent, and ineffective. Rather we tend to behave in typical "middle-age, old-age" fashion. We shake our heads about the willfulness and depravity of the youth; we console ourselves with such killer phrases such as "We tried that once and it didn't work," or "We've always done it this way at our high school," or "Sounds good but the administration won't buy it." We counsel the young teacher not to be an eager beaver. It won't set well with the old-timers.

The most pervasive characteristic of our traditional way of educating teachers is an implicit assumption that teacher educators have solutions which can be transmitted to their students. This assumption, of course, is based on another assumption; i.e., that we know the circumstances, the problems, the social and psychological dimensions of the future teacher's work. The thesis of this essay is that we cannot be certain enough of what the future holds to continue preparing teachers as if tomorrow were to be very similar to today. In other words we must educate for the unknown and we must assume the unknown may be different in kind as well as degree.

Obviously we cannot define, even operationally, the unknown. The best we can do is to state some of the parameters we have in mind as we talk about the unknown and simultaneously sound the caution that even our parameters may be inadequate guidelines for future use. As we talk about educating for the unknown, we are considering the people who are the only known constant of the future. We, therefore, must be concerned about the qualities of individuals who find the unknown a challenge rather than a threat. If we can get some hints about these essential qualities, perhaps we can find some ways to encourage these attributes. I attempt here to suggest some of these qualities. It is not intended as a list of specifications. Let us remind ourselves—we do not know what the future will de-

mand of its teachers.

But we must also attempt to relate these essential qualities to the democratic, open-ended way of life which we cherish and to identify some ways of encouraging this kind of educating.

**Our world today**

Before attempting these tasks, consider the world as we find it today. This consideration should set the stage for the urgency of educating for the unknown. We have learned how to defy gravity, how to live and function in space, how to outdistance sound waves. We have built machines which can perform computations that baffle most of us. We have learned how to have a good life without working from dawn to dark; we have not learned yet how to use our newly-won leisure in ways that are satisfying to ourselves and our fellow human beings. We have extended the length of life. We have not learned how to utilize the "golden years" in a manner that Erikson terms "having integrity."[1] In the United States we revere youth but have no effective, essential need for our adolescents. While we can produce the goods needed for all to live well, we have not yet been able to distribute the products of our toil to eliminate the country's "pockets of poverty" and guarantee everyone's food, shelter, and health needs.

While facilities and means of communication have been improved a thousandfold, we see on all sides evidence of deep alienation. In the large cities where almost two-thirds of the world's people live, we have forgotten that we are our brother's keeper. A fierce dog-eat-dog type of living prevails in many urban areas. The refinements of suburban snobbery may be less blatant in fierceness but it may be more devastating in its toll on human relations.

One characteristic of our world is that the horizons of knowledge have been pushed back so far that it is becoming increasingly difficult for the human mind to encompass even a fragment of the knowledge that is available. The infinity of potential knowledge has meanings beyond

the ken of any of us. A recent illustration of this is the article entitled, "Can We Learn from Other Planets?" which describes our dilemma in these terms:

> In a sudden lift from primitive conditions to sophisticated ones, there is no time for an inherent change to take place within ourselves. We are today essentially primitive creatures, struggling desperately to adjust ourselves to a way of life that is alien to almost the whole of the past history of our species. By past history I do not mean just the last few centuries or the last few thousand years, but man's long evolution over tens and even hundreds of thousands of years. It was this long evolution—not recent history, not the period since the Romans or Greeks, for instance, that determined our basic physical and psychological characteristics.
>
> Today we are living neither in the long primitive era nor in the better-adjusted prosperous future. It is our century, our millennium, that must perforce take the maximum strain, for it is our fate to live during the transitional phase. And because we live in this special phase we find social difficulties, pressures, situations that defy even the simplest logical processes. We find ourselves in no real contact with the forces that are shaping the future.It seems to me more than a small measure of comfort that our situation cannot be unique. Unless, indeed, we are the only intelligent creatures in the universe (which I find it impossible to believe), a similar situation must, it seems to me, arise whenever intelligence emerges. There must be the same sudden rise from the primitive to the sophisticated, the same psychological stresses on those who happen to live in the transition phase. Unless there is no meaning to be attached to life, to intelligent life, the problems with which we are faced must be soluble; indeed, they must have been solved many, many times by creatures who are ahead of us in the process. There is a high probability that a way exists through the apparently impenetrable jungle of the future. What this way may be we can only speculate, and it is to such

speculations that I wish to give the last part of these remarks. [2]

A majority of today's people will live more of their lives in the next century than in this one. Assuming that we will continue to exist, what will be the dimensions of life in 2040? Who dares to predict? The life-span of the human race is increasing rapidly. The peoples of the world are moving; they are awakening to the hopes of a full stomach, a bit of leisure, and an opportunity for schooling. The rapidity with which facts become obsolete is stunning. New dimensions of knowledge become apparent each day at a staggering rate. These are characteristics of our age—most of them were not dreamed of in 1920. Change becomes more rapid each decade. It has become an urgent necessity to prepare teachers to learn how to deal with the unknown and to help them maintain a certain degree of homeostasis in spite of the indiscernible situations that face them.

## Qualities needed for perceiving challenges

What are the parameters of educating for the unknown? They are the dynamics of the interrelationships existing among the philosophical, psychological and sociological forces encountered by an individual. Let me illustrate. As a beginning teacher encounters a discipline problem for which he has had no preparation, he bungles and makes mistakes. If his philosophical orientation in teacher preparation accepts mistakes as an avenue of learning, his inclination to admit his mistake and analyze how he could have handled the situation with more productive relationships is greater. If he assumes there are no right and wrong answers—only alternative solutions to problems, all having consequences—his feeling about himself as someone responsible for consequences he did not foresee will be one he can live with and from which he can learn. Consequently, he will be in a better position to help the student understand his own feelings and to help him develop insight. Thus the psychological components come into play.

Let us suppose that a discipline problem involved be-

havior acceptable to the youngster's group but unfamiliar to the teacher. If the teacher's education has helped him to accept the validity of many ways of living and associating, many of which are unknown to him, his understanding of what has happened and why leaves the door open to future relationships. Thus sociological and philosophical dynamics have come into play.

To return to our Death Valley analogy for a moment—in this arid land, the greatest element of change is water. In our uncertain world of tomorrow, the greatest element of change is going to be the people—what they value and how they perceive themselves and their world. The quality of the teacher candidate's personality has to become our major concern in teacher education. If the vicious circle that now binds the profession to a nineteenth century approach is to be broken, we must take some bold steps in selecting, educating and supporting as future teachers the kind of people who are capable of becoming risk-takers, who can respond to change positively, who can play with ideas, and who dare to think for themselves in unorthodox ways.

**Deepening trust**

As we seek to prepare teachers who approach teaching itself as a voyage on an unchartered sea, we must recognize that we want a person with unusual trust in himself and his colleagues. Only such an individual has within himself the springs of sureness, of certainty, that make it possible for him to take calculated risks and enjoy them. As teacher candidates go through the selection process, they should be encouraged to eliminate themselves from consideration if they aren't eager to explore new ways of solving human problems. Thus, teaching must be perceived as a risk-taking profession. It is not for those who think of teaching as a moderately difficult, but secure nine-month job.

As teacher preparation takes place, the education student should be placed in many situations in which he has to take risks, make judgments spontaneously, and evalu-

ate the consequences of his actions. Student preparation should be primarily concerned with the necessity for the student to arrive at decisions with inconclusive evidence, for these are the circumstances which will be operating as he teaches. The teaching-learning process will come to be seen not as an assignment-recitation process, but rather one that solves problems, both for the teacher-to-be and the students in his class, with each person having a mutual responsibility for the outcome. This kind of a relationship between everyone in the classroom (and in the larger school) must be predicated on an abiding sense of trust.

**Developing self-awareness**

We must be concerned with developing self-awareness that goes far beyond our present programs of teacher preparation. This means, too, that a commitment to self-awareness must be made by the professors of education. Self-awareness thus becomes a component part of the trust that we will need more than ever in the schools of the next century.

Thus it is that we educators will first help ourselves. Then from the first day we meet our students, we shall seek to encourage them to become aware of who they are, what they feel, the origins of their feelings, their special joys and pet aversions, the temperaments they tolerate, those they find challenging, and the ones they "just can't take." As we work with them during the training, we will help them understand their own biases.

Fromm puts it vividly:

> The psychic task which a person can and must set for himself is not to feel secure, but to be able to tolerate insecurity without panic and undue fear. Life, in its mental and spiritual aspects, is by necessity insecure and uncertain. There is certainty only about the fact that we are born and that we shall die; there is complete security only in an equally complete submission to powers which are supposed to be strong and enduring, and which relieve man from the necessity of making decisions, taking risks, and having respon-

> sibilities. Free man is by necessity insecure; thinking man by necessity uncertain. [3]

This quality of awareness of self is essential for one who accepts uncertainty and the unknown and who is to learn to help young people cope effectively in an uncertain world.

Lawrence Kubie, in his classic statement, "The Forgotten Man of Education," delineates the dire neglect that characterizes present educational programs:

> Without self-knowledge in depth, the master of any field will be a child in human wisdom and human culture. Even the seemingly objective data of his own field at the same time represent projections of his own unresolved problems in dreamlike symbolic disguises: and as long as he knows nothing of his own inner nature, his apparent knowledge merely disguises his spiritual confusion.
>
> What I am saying is nothing that has not been said many times since Socrates: namely, that man must know himself. What modern psychiatry adds to this ancient adage is that self-knowledge if it is to be useful and effective must comprise more than superficial self-description. It must include an understanding of unconscious as well as conscious levels of psychological processes. Yet such self-knowledge, which requires the mastery of intricate new tools of psychological exploration, is wholly overlooked throughout the entire scheme of "modern" education, from the kindergarten to the highest levels of academic training. [4]

## Knowing the ground I stand on

The third element needed in educating for the unknown is to be aware of one's own present ground for believing, feeling, doing. If one is aware of the historical and philosophical bases of his present beliefs, he is more likely to perceive that new needs have resulted in shifting emphases; that the biography of a living idea or a belief always reveals a response to the unknowns that emerge and become realities and must be taken into account. This is the only way an idea or belief can remain alive and viable.

At present we are assuming that our students know the

ground they stand on. As a matter of fact, a large percentage have accepted their ways of thinking, their ideas about people and relationships, and their feelings in an uncritical, unaware sense. They live in the world but know little of it. For instance, freshmen coming into college usually are unaware of the boys and girls in the "other tracks" in the high schools they attended. They tend to accept the child-rearing practices their parents used. They are ready to go out and teach as they have been taught without analyzing the effects of such teaching. Their values change little while they are in college.

Knowing one's ground for belief and for action gives stamina and strength to the individual. Educating for the unknown must not come to be an excuse for taking no stands, having no convictions, remaining uncommitted. Commitment and confidence are qualities desperately needed in teaching. Coupling these qualities with humility and openness allows the unknown to be a challenge. "To be able to love life, and yet to accept death without terror; to tolerate uncertainty about the most important questions with which life confronts us—and yet to have faith in our thoughts and feelings, in as much as they are truly ours," says Kubie.[5] This must also be our goal.

**Maintaining a sense of wonder**

The fourth element of educating for the unknown is to seek to develop and enrich the sense of wonder that is so characteristic of children. Some may wish to call this openness. Lao Tze has said it so well:

> From wonder into wonder
> Existence opens.[6]

The ability to wonder why, to look beyond the obvious, to seek alternatives, to find other explanations, to accept for now but admit new data—these are attributes we seek in educating for the unknown. Many of you have heard the supervising teacher's response to a student teacher when

asked why she did something a certain way: "your role here is to learn, not to ask why." To me a response such as this supports the notion that a sense of wonder is a bad thing to have or to encourage. It is just the opposite of what we must wholeheartedly foster at all levels in all our schools and colleges.

**Enjoying risk-taking**

Our world has placed an inordinate value upon "playing it safe." In a talk to students entitled, "What Makes A Life Significant," William James, after spending a week at Chautauqua Lake, experienced "sobriety and industry, intelligence and goodness, orderliness and ideality, prosperity and cheerfulness." He found himself emerging from this event with a great feeling of relief. He began to analyze this feeling of relief. And he concluded that the one element that was missing at the Chautauqua Lake gathering was the one that "gives to the outer world all its moral style, expressiveness and picturesqueness--the element of precipitousness, so to call it, of strength and strenuousness, intensity and danger."[7]

Maslow has written eloquently about the function that taking a risk and enjoying it has in the lives of self-actualizing people, even when it means hardship and pain.[8] An open theory of personality accepts self-actualizing as a potential for all people in varying degrees through various media.

Many wise commentators writing about the current disruptive qualities of youth attribute this phenomenon to the lack of any need for "risk-taking" in legitimate, productive ways. Instead we get the incredible risks of gang warfare in "ghetto-trap" neighborhoods and the "wild beach parties" of more affluent communities. In the transitional stages of our cultures we have the task of interpreting psychological risk-taking to the young people with whom we work. We have to help them find ways to translate their psychological risk-taking into behaviors that make sense to them.

We have attempted to spell out in some detail the psychological attributes of educating for the unknown. In like manner the philosophical and sociological attributes could be delineated. We shall suggest only through example their place in educating for the unknown. In risk-taking the individual has to assess if the risk is worth the consequences. This is a philosophical question. What qualities of human relationships are to be endorsed and are worth a sacrifice? Knowing the ground one stands on certainly suggests some answers to this question. Or another example that might be posed is how is the power structure changing today and what significance has this for teachers? An analysis of the Free Speech Movement at the University of California several years ago may be relative to the ways youth has found to exert its power in a society that has little use for it. We believe the reader will be able to extend this thinking in many ways without further analysis. Let's turn now to the fundamental tasks we will need to educate teachers-to-be for the unknown.

**Basics of pre-service and in-service programs**

We cannot hope to develop behaviors that are adequate for coping with the unknown as long as we continue to utilize a nineteenth century psychology, sociology, and philosophy for the base of our teacher education program. The insights from the phenomenological psychologists, the humanists, the existentialists must be utilized in our preparation programs. We dare not equate human learning with animal learning.

If we indeed believe that each individual is unique and lives in a unique world that has personal meaning to him that can be only partially communicated to others, our behavior will have to discard the normative approach to the teaching-learning process. We shall have, for instance, to find more appropriate ways of measuring growth than the present five point scale of grades. This applies to all schooling, from entrance to exit. We shall have to start individualizing classroom instruction to a degree unknown to 99%

of the higher institutions of learning. We shall have to start holding the student responsible for his own learning and responsible for letting his instructors know the kind of help he needs. We shall have to discard the ladder or level concept of *teaching* and *learning* and recognize the unfolding, growing-all-of-a-piece concept. We shall have to stop equating learning with amount of time spent sitting in the classroom.

I believe we must take Earl Kelley's list of fallacious assumptions in *Education for What Is Real* very seriously.

> The transactional nature of perceiving and therefore of learning must be understood. Process must be considered important as well as content and the two dynamically interrelated. We will behave as if we "believe" what we preach when we master the inductive way of teaching. Then we shall realize the true meaning of to educate—to draw out."

Theory and practice must be woven together every step of the way so that ideas may have the benefit of reality-testing and processes of assessment can be learned firsthand. Also, these teacher candidates should be able to learn whether teaching is a profession which is truly compatible with their life-styles and their personalities. We won't want them to waste their investment in a program for which they are not suited.

The experiences of our students need to be designed to help them become more aware of the varieties of cultures, social-economic groups, values, ways of behaving that are to be considered as one teaches. Feelings and values must become the heart of the teacher education program. Instead of being on the fringes of our programs, to be attended to if there is time, all we do must be assessed by the criteria of educating feelings and developing humanistic values. Howard Lane stated the situation perfectly:

> Feelings and attitudes are the basic determiners in a learning experience. They are also the fundamentals learned from experience. Feelings and attitudes can-

not be assigned nor demanded nor deliberately controlled.[10]

Greater emphasis must be placed upon creative, experimental approaches to teaching and learning. Rather than starting with the course of study and hoping the student will become more creative with experiences we should challenge our teacher education candidates to think of a variety of ways of developing concepts with their students.

Mistakes should be anticipated. They should be faced openly and honestly and assessed for their learning value. They should not be used as excuses for punitive measures.

Greater discrimination in selecting the content of the teacher preparation program should be exercised. Sanford says that our schools try to do too much and therefore do an inadequate job of all we teach.[11] Perhaps this phrase can also be used to describe teacher training programs. In any event, Hilda Taba suggests better ways of using sampling procedures to measure student growth.[12]

**Greater involvement at local levels**

Teacher educators need to become more deeply immersed in public school programs. In-service programs of the future should take place more extensively in the local schools. These programs can take a variety of forms, including classroom projects, team teaching, and community service and "extra-mural projects." Working directly with pupils should be a priority, and working for desirable outcomes for kids a must. Action research in the classroom will become a routine way of teaching, not an unusual occurrence.

Pre-service students and in-service teachers should be working shoulder to shoulder throughout most, if not all, of the teacher candidate's training. Thus the education professor consistently will find himself in public school classrooms. His role in those classrooms will not be limited to that of supervising student teachers but will often be one of a co-worker to assess the validity of an idea. In-service teachers will be used more extensively to demonstrate ideas

and skills as they function with groups of boys and girls.

Colleges will begin to take more responsibility for maintaining relationships with their graduates over a period of years, providing a variety of services to them which the beginning teachers indicate are needed. The refresher seminars offered in the medical fields might well serve as a model for continuing training as new developments occur. Kaiser Permanente routinely sends its doctors off to study the latest developments in an individual doctor's field; this is, really, a commitment to "R & D" that Kaiser knows pays major dividends in doctors' practices and in the organization's "bottom line." Monies must be found for a similar commitment by schools and colleges, but the idea of maintaining close relationships with graduates **and** the responsibility for providing these services must come first. This is what has been lacking for far too long.

Certainly, the psychological distance between the professor at the university or college and the public school teacher needs to be lessened. As the profession becomes more clear about the interrelatedness of the respective roles, we trust that the emphasis will shift from status and prestige concerns to that of the interdependence existing between teacher-educators and public school teachers.

## Encouraging education for the unknown

We cannot hope to select, develop, and maintain individuals in the teaching profession who have the qualities we have been discussing and who behave in ways consistent with these attributes, unless we decide as a profession to place our weight behind the experimental, open-ended approach to teaching. If we do this as a profession, we will be departing drastically from the past. Traditionally, education has consistently maintained a position fifty paces behind the mainstream of thought. In other words, the profession has been wishy-washy, conservative, and even intimidated by the power structure of the communities in which it functions. I told you in the beginning of the tribulations of the Pasadena schools during the McCarthy era;

lations of the Pasadena schools during the McCarthy era; the difference is in degree, not kind.

**Perception of education must change**

The past decade has seen education and its concerns become a major interest of the culture. Most critical thought today perceives education as the key to future national and worldwide developments and sees educators as holding tremendous potential in decision-making. Such developments argue that educators at last are in a position to step forward to lead instead of merely being concerned with or reflecting the status quo. Becoming leaders, becoming decision-makers is essential for progressive development in the education of teachers. To speak of educating teachers for the unknown and at the same time shackling them with the outworn shibboleths of the past is an exercise in futility. Thus the first essential condition for educating for the unknown is to change the image of education and educators in the public eye.

Education must come to be perceived as the heart of behaving—not just as an array of facts and figures passed on from one generation to the next. Educators must be perceived as leaders. In this regard, they must be expected to influence public opinion about the vital issues that confront the culture and the whole of mankind. I would like to see educators at the very center of discussions about water pollution, use of space, conservation of natural resources, contamination of the air, juvenile delinquency, the allocation of tax dollars, world security, economic welfare, and the many other questions that comprise the public interest. The knowledge of educators, who have become specialists in an area, will be respected; their thoughts and statements will influence public decision-making. Is it such a stretch to visualize a high school physics teacher as a leader in discussions on the use of atomic energy in his state? Shouldn't the elementary grades teacher be a leader in discussions on child-rearing practices? Shouldn't the opinions of teachers weigh as heavily as the writers and editors of popular

magazines?

**Respect for teachers' competency**

Before major changes of the role of teachers in the culture can take place, many vested interests must give way. A large percentage of these are built into the systems of schools, colleges, and universities. For instance, we now look primarily to administrators to be our spokespersons. They tend not to represent the most profound thought in all areas of the profession, for their specialization has not been in areas of concern idea-wise but in how to administer. As an example we find elementary principals insisting upon procedures that research has indicated are harmful for many years. I am referring to rigid standards for all, to homogeneous grouping, to assigning the evaluation of intelligence to a letter grade. We cannot expect teachers to be willing to take chances, build commitment, and maintain an interest in continuing to grow unless they see that their ideas are having a reasonable opportunity to be "tried on" for size.

What does it mean to be respected for competency? In operational terms it means that teachers (assuming they are prepared and they and their colleagues have developed their positions), should stake out for themselves areas of competence about which they plan to keep up-to-date. For example, one teacher might decide to learn the history of grouping practices and keep abreast of the research in this area; another might be interested and develop a competency in using computers as a learning tool for children, still another might select art or poetry as a medium for expression among primary age children. An elementary school would have a variety of competencies represented on its staff and these competencies would be used not only to enrich the other teachers and the students, but also the community itself. Thus when the Rotary Club wants to learn how their elementary schools are utilizing audiovisual aids in teaching, the teachers with these competencies—not just the administrators—would be excused to attend and to

communicate the breadth of their knowledge and the content of their continuing interest. Seminars, workshops, and retreats would be open to staff, students, parents, and groups from the community.

**Decentralize the system**

A large percentage of our children and youth are educated in large city school systems. These systems are so huge that, like the dinosaurs of yesteryear, their very size immobilizes them and makes change most difficult. As expressed earlier in this paper, a great waste takes place within the profession as year after year zestful, vibrant young teachers start their professional lives with a gleam in their eyes and resolution in their intent only to find that three to five years later they have accepted the strictures of the system so completely that they are not aware of what has happened to them. And what are these strictures? They are a uniform way of proceeding in the daily functioning of each school regardless of the size of plant, children to be educated, or individual differences in staff. Rules are many and uniformly applied. Too frequently a teacher is not invited to think his way through the problems he faces. Rather he is given a handbook and in case he makes a decision contrary to system-wide policy he is cited to page so and so of the handbook

Another stricture is a mistaken notion that <u>equal</u> is synonymous with <u>identical</u>. Amounts and kinds of supplies are ordered by a central purchasing office and distributed on a per student basis. So we find schools receiving supplies whether the teachers want them or the children are able to use them. Curriculum tends to be administered in the same way. System-wide and even state-wide curriculum is ordained by people who have not **seen** a single child. Whatever divergence occurs, comes about by setting up categories and applying a label such as gifted or culturally disadvantaged. This practice ignores the vast dissimilitude among the individuals in any category that is applied.

If teachers are to be free to be thinking, planning, cre-

ative human beings, they must be free to make judgments about the intimate details of their professional lives. Decentralization of big city schools with much more responsibility placed on the faculty of each school seems the most feasible answer to accomplish this end. How else can a school accommodate itself to the goals that each community should have for its school. One reason it is so difficult to effect changes in the educational system is because the decision-makers are too removed from those who have to implement decisions. A count in most large systems will indicate decisions are removed from implementation by twelve to fourteen steps. We must decide to streamline the system. In this way experimentation will be easier to instigate and to interpret to the public.

**Financial support for pilot projects**

Another condition basic to educating for the unknown is to see that educational budgets at all levels have built into them monies for evaluation and research. A certain percentage of all expenditures should be allocated for this purpose just as industry plans a certain percentage for risk-development. If this were done, new programs and ideas could be tested on a pilot basis so that objective evaluative criteria could be developed before huge funds are spent for massive changes. In this area the stream of continuity between the teacher preparation institution and the public school system has a unique opportunity to function with mutual responsibility and benefit.

For example, recent neurological research, scientifically validated, reveals that the first three years of life provide "windows of opportunity" for learning which disappear if the child is not properly stimulated by those closest to him. The billions of neurons which a baby has at birth (about as many as there are stars in the Milky Way) have to be organized and connected into functional units. This occurs through sensory experierences available to the brain. If there is a dearth of sensory experiences, the child's birth-given neurons do not develop their true potential. The child be-

comes less than she could become. The mind truly is "a terrible thing to waste."

The findings in this area alone should spur us to revolutionize our education system. Essential sensory experiences must be made available to all newborns, infants, and toddlers all across our nation. We must insure that each child develops a fully functioning brain. This new insight into the lives of small children raises many questions. Among these questions are:

**how do we distribute our tax dollars to develop new programs?**
**what kinds of sensory experiences are most effective?**
**what significance for attending to parenting do the new findings cause?**
**what effect on preschool experiences will these findings make?**
**how do we insure that health and education services now work hand in hand?**

In short, how much closer have we come to realizing that learning is, indeed, infinite?

What an opportunity we have to design a variety of educational approaches! Twenty to thirty percent of the population of our large cities are impoverished children. Now equity can be obtained for them. Once we take an assertive approach to the insights into brain development these new studies have revealed, the differences in learning power and in social and emotional health for these children will be staggering. We will not be able to imagine what changes have occurred over such a short span of time. And this particular area is only one of many areas that exist for progress in educating for the unknown.

The approach we have been discussing assumes a deep sense of trust between the various parts of the profession. At present, unfortunately, this sense of trust is not prevalent enough to characterize it as a mark of the profession. Until we develop enough trust that we feel a continuity all

along the line, that we sense ourselves as involved in all parts of education—pre-service, in-service, pre-school, primary, high school, college—we shall do little but move a few nuts and bolts from one level to another.

Do we trust ourselves enough to develop a new design for teacher education? Are we willing to explore the potentials of a commitment to continuity in teacher education? Do young people who want to become teachers need help in developing their own inner qualities of sensitive awareness, of conviction, of commitment, of wonder and the enjoyment of risk? Are we willing to take the risk of trying to educate for the unknown?

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*Art can even cause a tussle or two between close friends.*

*A little concentration never hurt anyone.*

# Practicum

## Curriculum and learning in the preschool

Young children learn primarily through the process of identification. That is, three and four year olds who will be in an early childhood program will want to be like the teacher(s) as soon as they learn to trust her. The opportunities for rich, challenging learning are manifold as the children engage in creative play, make their own selection of activity, and come to you for interpretation and support.

*Hard work is one rule of thumb at Rocky Mountain School; but only if you are enjoying yourself.*

Young children learn through play. At this age, they develop most completely through motor activities.

They also have an internal need to be expressive. They must feel that they make an imprint on the world around them. They naturally explore; we must give them as many opportunities to discover as we can.

The teaching-learning modus operandi is an evoking one. The teacher engages the children more than she instructs them. Small children learn very little from formal instruction. The teacher suggests; through a process of active, involving, and cautious eliciting she personalizes the means through which the child best learns.

The curriculum and learning modes I would like to suggest for the children in a good preschool program are listed below. I would like to take you through a typical day's activities. In the left hand portion of the following pages are notes highlighting the purposes and what is learned. On the right are the activities.

## Purposes and the learning that results

A. Create an environment to stimulate learning.

1. Environment stimulates sensory experiences with expanding opportunities to make finer and finer discriminations and associations.

2. Environment is ordered to take into account children's readiness for certain tasks.

3. Environment allows for individualization of experience.

4. Environment in all of its dimensions is appropriate to the child's size and use that he may make of it.

5. Environment is arranged for a variety of activities to be engaged in simultaneously or for the group to be clustered around a focal point of interest such as a piano, a story, a song, a guitar, or.....

The teachers have been at school since 8:00 a.m. an hour before the children arrive. They have prepared an environment which is developed to invite, to entice children to look, taste, touch, smell, listen, run, climb, jump, to talk, to play, to rest, to sit alone, or to interact.

As the teachers have made their selections of what activities to present, they have had to consider the need for clarity and simplicity in expectations at the beginning of the program. They have been thoughtful about not being so stimulating as to result in confused and superficial interaction with the environment. They have also had to consider that interests, tastes, abilities, and past experiences vary among these children as they do in all children.

One child-sized table is set up with puzzles. Another table has hammer-nail sets and pegboard and pegs. A collage activity is occupying another table. A couple of easels are near the sink or out in the yard if it is a warm day. One portion of the room is equipped as a housekeeping center and another portion features a piano, a rug, a rack of books, and a shelf of simple musical instruments (drums, bells, sticks, triangles, etc.). In another section is a large floor space for big building block play.

The children's indoor space leads directly outdoors and there is a free flow between indoor and outdoor activity. In those areas where the climate permits, a major part of the day may be spent out doors, playing with pliable materials such as sand, water, mud.

6. Environment includes outdoor space that provides for water play, sand box, digging space, gardens, pets, carpentry, and paved space for wheel toys.

7. Through outdoor play children develop mastery of themselves in space, in many positions; climbing, turning, swinging, hanging, running, jumping, hopping, skipping, throwing.

Pets may occupy a significant place in the outdoor area. Children are not too young to begin developing a sense of identification with growth as a process and to assume responsibility for caring for life that is dependent upon others for care (the guinea pigs, rabbits, etc.).

If space permits, a garden can be an aid to understanding many scientific processes. An outdoor playhouse leads to rich fantasy play, especially if it can be built on two levels. A carpentry table with vise, real hammers, nails, small saws, wrenches, screwdrivers, et al, and pieces of wood of varying shapes and sizes (all free materials from local lumber dealers) may prove to be a very popular area.

Adequate spaces for wheel toys must be allowed. It is imperative that children have the opportunities to use a variety of wheel toys in the many, many ways that only they can imagine.

---

B. Trusting adults stimulate, guide, observe, intervene, encourage, and love. They provide a variety of models for the children's identification needs.

1. Johnny is made to feel he counts. His name was there at his new school on the very first day. The teachers expected him. In a few days he will recognize his own

As we "beam" in on Ms. Sharp's room, Johnny has just walked in with his mom. It is nearly 9:00 o'clock. Ms. Sharp is near the door. Mrs. Alvero is mixing the paints at the easels, and fifteen year old youth worker, Pete, is constructing something at the carpentry table. Ms. Sharp greets John and Lucy mom, calling both by name, shows John where to hang his sweater and stoops down to pin his name (bright red felt design) on to his shirt. As she does this, she is talking with John and he easily finds his hand in Ms. Sharp's. Ms. Sharp has noticed that Johnny's eyes keep coming back

name tag (and his "cubby" too) and be able to select it from all the others.

2. Colors and form are introduced functionally.

3. Language is employed on an eye level. Both Ms. Sharp and Mrs. Alvarado view the bringing of Johnny to schoool as an important time to start involving "mom" in learning with her Johnny.

4. Concept formation is begun. Sizes, shape, color, counting, and naming are are all involved in this play. Some pans are long, some round, some square, some fit in others. Some are red, some yellow, some white.

5. An adult "sizes up" the situation and responds to the needs of both children as she feels the situation demands. She does not respond with a static formula, such as "we take turns." She may to the housekeeping center. She also notices that Johnny is small for his age, that he left his mother willingly, and that he is neat as a pin. She sees that Mrs. Alvero is engaging the mother in a conversation.

Ms. Sharp walks with Johnny to the housekeeping center. Here Johnny explores all the dishes and utensils. He is intrigued in placing all the pots and pans into the oven. As he does so, he says, "one, three, six, two." The teacher begins to cue in with him, only gradually establishing a correct counting order. It may be weeks before this becomes assimilated, but Johnny counts everything and Ms. Sharp will help him learn the concepts of oneness, twoness perhaps to five, seven or even tenness before he leaves her. This is done by relating to Johnny as he plays.

After a few minutes Johnny runs outdoors, grabs a tricycle from Rita who is standing holding the handle bar. Immediately Rita bursts into tears. Mrs. Alvero is near and comes over to see if her intervention is necessary. She decides to let Johnny have the tricycle and comforts Rita and then pushes her in the swing, singing as she pushes.

make mistakes, but she probably makes fewer of them by avoiding formulaic ones that make all children fit in all situations. Another way of saying this is that she personalizes each of her relaltionships with the children.

6. Johnny finds a male model.
7. Puzzles give skill in form, color, size discrimination as well as sensory experience.
8. Collages provide aesthetic experience, tactile sensory experience and exercise of choice.
9. Housekeeping center has unlimited learning in concept formation and is a prime source of role experiencing and social growth.
10. Blocks present innumerable problems in size, form, balance, mathematical principles as well as terrific energy releaser.

At first Johnny has difficulty in riding the tricycle. His motor coordination is faulty and he gets the pedals to a stand- still each time around. As he works on this problem, he gradually becomes more adept. As he wheels by the carpentry bench, Pete, the teen-age volunteer, gives him a push and calls out, "Good going, there!" Johnny grows an inch. A few minutes later he is off the tricycle, Rita is on it, and Johnny is hammering away in Pete's shadow. Later in the day Ms. Sharp observed Johnny's stride taking on the dimensions of Pete's.

While Rita and Johnny have been finding their learning tasks outdoors, other children have been busy at the puzzles; still others at the collage table, and many in the housekeeping center and with the building blocks.

Around ten o'clock the energy curve is on a downward path. It is time for snacks. All of the adults help in bringing our fifteen children together. Today we have carrot sticks, milk, cherry tomatoes, and crackers. What fun the children have as they sit around three tables (family style) each with an adult and five children, talking about the orange carrots, the red tomatoes, the six cartons of milk. Rita passes the milk at her table. Sally metes out the carrots, and Juan has the honor of clean-up.

11. Snack time provides a rich routine for reinforcing learning of the morning, as well as experiencing the joy of leisurely eating, and becoming competent in social amenities, etc.

12. Post-snack play tends to be less active, a bit more concentrated, and children have longer spans of attention in a single activity.

13. Parent conferences are only one form of parent involvement that is built into an effective pre-school program.

14. Today's children often lack male models. Men should be recruited for jobs in childcare programs whenever possible.

15. Total group activity of long duration is not imposed now. However, most children enjoy a well-told or well-read story, songs, and rhythms games.

And then the children join their teacher in a fun song after which they drift back to play of their choice. We notice, however, that more children are playing inside now and the play seems more settled. Three children have gone in the book nook and are studying the pictures. A number of children are tending their babies with great concentration. One child is studying the auto harp and has discovered the beautiful tones that emanate from it. Miss Sharp has left the floor to have an unscheduled conference with Johnny's mother who is concerned about his thumb- sucking and needs immediate reassurance.

When she returns she sits down at the piano and begins to play a few bars. Most of the children drift over and begin to sing with her. A few continue to play and are free to do so. Then she takes a book and reads a short story. Pete reaches for his guitar as the children get their mats to rest a bit before lunch. As Pete strums softly they stretch their run-down bodies, some actually sleep a few minutes, but most watch Pete adoringly or play with something they have brought to their mats with them.

At 12:00 lunch is brought into the room and served family style. It is eaten slowly, with children helping to serve and clean up, with much

16. A hot lunch is an essential component. Meals become an opportunity to teach nutrition and to develop positive social attitudes.

17. This is an excellent time to use the resources that parents and volunteers bring in.

18. Staff evaluation and recording of growth are essential. Learning should not be accidental.

19. Psychological help should be available to serve teachers' needs.

20. The home visit, especially with a social worker, enriches opportunities to deepen and solidify the program begun at school for each child.

conversation, and with laughter and joy.

After lunch the children may play rhythm games, they may ask for a story, they may have a treat such as a visitor who has a special talent, a puppet show, or....And then about 1:00 the children go home.

From 1:00 to 1:30 staff review the morning. They compare their observations and note the progress of each of the children.

The psychologist is due at 2:00 to share the findings of her Draw-a-Man test and to consult with the teachers about special problems.

At 2:45 our staff disperses. Miss Sharp and the school social worker have a home visit to make. Mrs. Alvero has to prepare some materials for tomorrow's work and Pete is back at the nearby high school where he is a student.

At 3:00 a stationwagon drives up; Eddy Case, another parent volunteer, has brought a load of milled-ends of lumber. Tomorrow morning before Johnny arrives, Pete will have sorted this donation and stacked each piece neatly so his small charges may choose just the right piece, pound nails into it or screw screws into it, and grunt seriously, but happily, as they go about the task of achieving mastery over themselves and the materials.

**What was learned during today's evaluation by the teachers?**

If we had listened in on the staff evaluation, we would have learned that during the morning Johnny and Rita's experiences looked like this:

**JOHNNY**

1. Met and trusted a new adult.
2. Accepted a safe model and began identification.
3. Tried easel painting.
4. Expressed concepts of size, shape, number.
5. Revealed need to learn to share.
6. Avoided all group play.
7. Revealed considerable repressed aggression.

**RITA**

1. Accepted comfort when in trouble.
2. Gained a sense of herself in space.
3. Went down slide alone without coaxing the first time, thus gaining mastery over her fear of height.
4. Accepted a role of leadership at snack time.
5. Showed less dependence on Mrs. Alvero.

Their teacher's future plans for them, as for the other thirteen , took their growth steps into account as well as their developmental needs.

Your program may be one that starts with a hot lunch and carries on in the afternoon. If so, your staff-time for planning and evaluating your time for home visits and to work with the psychologist, the social worker, the nurse, and medical team will come between the hours of eight thirty and eleven thirty; and your teaching will come in the afternoon. The program, if it is to meet fully the needs of these children should be planned so that children are involved for four hours with time for snack, rest, and hot meal. The teacher's day is, like other teachers, from eight until four. The additional hours are used to work with the parents and the many adults who are serving the program.

It was in programs like Nurseries In Cross Cultural Education (NICE) that practicums like this were developed and

evaluated for their effectiveness. I am still most proud of NICE. During our first year we hired a young photographer who took pictures of the children for our reports. Parents ordered dozens of pictures such as the one here, Nat and Lisa, outdoors at Christ Presbyterian Church, Sutter and Laguna in San Francisco. These photos still adorn the walls of parents' houses or are in their family albums.

A review of the results of this three-year project can be found in *Julius Segal, Ph.D., Editor,* Mental Health Program Reports—5., *DHEW Pub # (HSM) 72-9042 (Washington, D.C., 1971), pp 204-228.*

**NICE lives on**

The parents who participated in the program would not let their schools die when the project ended. In 1969 they formed a non-profit corporation, found a school site at the Unitarian Church, hired a teacher, and raised funds to keep the program alive. They called this preschool Cross Cultural Family Center (none of us in NICE could have thought of a better name for what we tried to accomplish). Today Cross Cultural Family Center serves 300 children at five different sites, has a $1.5 million budget, is influential throughout the San Francisco Bay Area, and is looking ahead next year to its thirtieth anniversary.

# Appendix

## Eminent school failures

Victor and Mildred Goertzel wrote a book called *Cradle of Eminence* in the early 60's. This book, published by Little Brown and Co, Boston 1962, is an eye opening work which tells of the childlhood travails of over four hundred famous twentieth century men and women. Approximately eighty per cent of these persons loathed school in general and failed miserably; some were even expelled. This study bears out the truth of one of Mark Twain's more acerbic statements: "Never let a school interfere with your education."

To whet the reader's appetite for the delightful though desperate flavor of their stories, here is a partial list the problem students Goertzel and Goertzel studied.

Jane Adams
Marian Anderson
Richard Byrd
George Washington Carver
Aaron Copeland
Salvador Dali
Scott Fitzgerald
George Gershwin
Harold Ickes
Helen Keller
Martin Luther King
Amy Lowell
Richard Nixon
Jackie Robinson
Will Rogers
Gertrude Stein
Woodrow Wilson

Alfred Adler
LouisArmstrong
Eddie Cantor
Willa Cather
Hart Crane
Clarence Darrow
Robert Frost
William Randolph Hearst
William James
John Kennedy
Sinclair Lewis
Edna St. Vincent Millay
Robert Oppenheimer
John D. Rockefeller
Lillian Smith
Harry Truman
Frank Lloyd Wright

# Afterwords

My heart leaps up when I behold
A rainbow in the sky:
So was it when my life began;
So is it now I am a man;
So be it when I shall grow old,
Or let me die!
The Child is father of the Man;
And I could wish my days to be
Bound each to each by natural piety.

William Wordsworth
The Rainbow

"I think the argument traces back to a fundamental split in educational philosophy. One view is sort of characterized by a Rousseauian romanticism that sees children as wildflower that bloom naturally when they are ready. The other sees children as crops that you have to plow, water, and fertilize."

Quotation of the Day
Chester R Finn Jr.,
former Assistant Education Secretary,
on the teaching of mathematics,
recently in the San Francisco Examiner.

MARY LANE

**"As I read Mary Lane's ideas in this collection I recall her as my teacher, advisor, mentor, and friend beginning nearly forty years ago. Dr. Lane is one of the best teachers I ever had, exemplifying the very qualities she outlines in her final essay, 'Education for the Unknown.' Mary has always combined deep knowledge, rich experience, great wisdom, and impressive courage; she stimulates creative endeavor in those around her and inspires them to hard work. It is deeply gratifying to be able to hear her insightful voice again."**

***Lilian G. Katz, Ph.D.*, Professor of Early Childhood Education, University of Illinois and Director, ERIC/EECE**

**"Heed these words of Mary Lane. She speaks about the important ideas of past thinkers in education and paints a clear picture of what is needed for our schools in the next century. She has a rich background of ideas and practices from her experiences with Head Start, school children, college students and parents, and this information is critical today. Let us start now to inspire a new generation of teachers and families to work together for our children, for our future."**

***Mary Lewis, Ph. D.*, Contributing Editor, *Young Children* and Senior Education Specialist, Head Start**

**"In a clear way, Mary Lane challenges us to look more closely at our schools, and to work for changes that increase chances for optimal learning experiences. High on her list is the development of a new design for teacher education—one that gives teachers greater freedom and opportunity to be 'idea wise' and 'innovative.'"**

***Docia Zavitovsky*, former President NAEYC, author of *Listen to the Children***

More than fifty years ago Mary Lane began teaching in a high school in Missouri. She is now eighty-seven. "I decided it was time to put down my thoughts. Parents, teachers, and our leaders must see our schools through the momentous changes the new century will bring."

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